

Theofile first
 I made a ser-
 mon of al piges p
 ijc began to do & te-
 che i to pe dai of his
 allelion i which
 he comādid bi pe
 holy goost to his a-
 pūthys which he
 hadde cōsolen to us
 i hich he schewid he
 sūf alyue after his
 passiou. By many
 argumētis afferid
 to hem. bi fourty
 dayes & spekig of
 pe reuine of god
 and he ete wy hē
 & comādid p pe
 schūle n depte fro
 iertm. but abide
 pe blyest of pe sa-
 our & wylnd; ze he
 he leid bi my maus
 for ion baptisid in
 wate. but ze schū-
 le te baptisid in pe

holy goost; after
 yete fewe dayes / p
 fore pei pat were
 come to gidre arde
 hym & seiden / lord
 whey in pis tyme
 pou schalt restore
 pe kyngdome of d-
 iael. & he seid to hē
 / it is not zome to
 knois pe tymes ey-
 momentis. whay
 pe sadn thap putte
 in his power. But
 ze schūle take pe
 vertu of pe holy
 goost; comyge fro
 etone i to zou. & ze
 schūle ten to my re-
 nūciatō & vertū. & ze
 all schūle be re-
 & to be comyge of
 pe ce pe / & ze
 he had seid to
 unges. & ze
 he was hē comy-
 & ze

Written
between
1851 & 1857
The Rev. J. A.
Ward died
in 1856

This M. S. Translation of
Wickliffe's was given to me
18 May 1851 by my Father
in law Samuel Merriman
of Brook Street London
M.D. who bought it more
than 50 years ago at a
Book Stall at the corner of
Bond Street & Blenheim
Street —

J. M. Ward

Waltham Pectory
near Ripon.

was noubrid am
ong vs & gat pte
of pis ser wyse / &
pis nidas hadde a
feeld of ye hure of
wisdomnes / & he was
hangid & al to brast
pe myddyl. & al his
entruhs wew sched
a brood / And it was
maid knowen to al
men. p^r dwelid in
ierlin / so p^r pulk felde
was clepid adhelde
mak in pe languge
of hem. pat is a fe
lde of blade / And it
is writē i pe buk of
saluys / pe habitacio
of hem te maid del
ert. & be yer noon
pat dwelid & anoy
take his buschapri
che / perfore it biho
uep of pese mē pat
lengadnd togidre
wip vs in al pe tyme

i which pe lord dō
entrid / & wēt out a
mong vs / & bigau
fio pe laptym of w
til in to ye day i wh
ich he was take up
fio vs. p^r oon of pese
te maid w^r us a wit
nesse of his resur
rectione / & per ordey
ned tiseyne / Joseph
p^r was clepid iurta
tas p^r was uamed
mit. & mathe / & per
preiden / & serden / pou
lord pat knowest
pe hertis of al men.
scheiwe whom pou
hast chosen of pese
tiseyne. pat don ta
ake pe place of pis
puce / & apstilled
of which nidas trel
pallid. pat he schu
to go in to his place
& per zauē locus to
hē / & pe lotte fell o

him fro her ize / And
 whane per biheldē
 him goyng i to he
 uene / lo twey me
 stoden besidis hem
 in white clopyng.
 whych also seiden /
 azen of galilee. w
 hat stonde ze bihol
 dyng in to heuene.
 þis ihu whych is ta
 ke vp fro you i to he
 uene. schal come as
 ze sizen him goig i
 to heue / þane per t
 ueden azen in to ie
 rusalem fro þe hyl
 pat is depid of oly
 uete. þe hyl whych
 is wchis ierlm a
 haly day es iouru
 ey / And whane per
 were entred i to þe
 hous. wher þe id
 welliden. þe wen
 te vp i to þe seiler
 þe w / a ion iusts

⁊ andrew filhp ⁊
 thomas. latholo
 mew ⁊ mathew.
 James of aiphei ⁊
 symont zelotes. ⁊
 uidas of iames / al
 pese weren lastyng
 by contynenying
 wy oo will i prei
 er as wyne ⁊ ma
 rie þe moder of
 ihu ⁊ whys bapen.
 In þo daves petr
 wos up in þe myd
 dyl of bapen ⁊ leid
 and yere was a
 company of men
 to godre almest an
 hundred ⁊ twenty.
 Bapen it bihouep
 pat þe scripture be ful
 filled. whych þe holy
 goost bifore seid. bi
 þe mouy of dnuid /
 of uidas of hi pat
 was ledet of þe
 pat token ihu / ⁊

what wole þis pig
 be? i op somyde &
 seide for þese me be
 ful of auuste. **B**ut pet
 stode wth þe enleuene
 & redid vp his wice
 & þak to hē. ze ueris
 & al þ^r diuile at ierlm.
 le þis knowē to you
 & is eewis þerze ze
 my wordis for n^o as
 ze wenē þese le drūk
 en. whaue it is now
 þe pudde oure of þe
 day. but þis it is.
 þat was seid bi þe
 profete iohel. & it sc
 hal be i þe last dayes
 þe lord seip. **I** schal
 held out of my spi
 rit on ech fleche.
 & zoure lones & zoe
 douris schule ptea
 & zoure zoge me sch
 ulen se visions. &
 zoure eld me schu
 le drene swenens.

& o my suantis. o
 my hadmadēs. **I** sc
 hal sched out of my
 spirit i þo dayes &
 þe schule ptea. &
I schal zeue grete
 wondrous aboue in
 heuene. & sigues i
 er þe bney. blood
 fier. & hete. & smokē.
 þe lone schal be tur
 ned i to derlmellis
 & þe moone i to blod
 bifore þ^r þe grete. &
 þe open day of þe lord
 come. & it schal be edy
 man wher. & eu schal
 depe to heip þe name
 of þe lord. schal be
 said. ze me of ierl.
 here ze þese wordis
Ihs^c of nazareth a
 man preued of god
 bifore you bi itues
 & wondrous & toke
 mys. which god dide
 bi hi i þe myddil of you.

matthe And he is
as noubrid as þe
euene apelis. n

And whane þe
dayes of þete
cost were fillid: al
þe discipulis were
to gidre i þe same
place: & lodeþly þer
was maad a soum
fio heuene as of a
giete wynde com
yng: & it fillid all
þe hous where þe
satten: & diuers tu
gis as fier afferid
o he: & sat o ech of
he: & al were fillid
w þe hoh goost: & þe
bigune to speke diuile
langagis. as þe ho
ly goost: & to he to
spek: & þe were i ierl
dwelig: me ieris
religiou se me of ech
nacione þe is vnd
heuene: And whan

þis wyce was made
þe multitude come
to gidre: & was asto
nyed i port: for ech
mā herd he speke i his
lagage: & al were asto
nyed: & wodude: & sei
de to gidre: wher u
al þete þe speke be me
of galilee: & hou her
de we ech mā his la
gage i which we be
born: of ier: & medi
& elanite: & þe þe dis
ele at melopotame
uide: & ayndolie: & þete
& alie frige: & pāfibe
egypt: & þe þetes of li
bie: þe is aloune breue
& colyges. romaynes.
& ieris. pleltis me
of aete: & of ambie
we han herd he spe
kug i oure lagagis: þe
giete yiges of god:
& al were astonyed:
& wodude: & sei de to gi
dre

ze seē & herē / for dan
 d stied n^m to heuē
 nes / 28th he seip pe lord
 seid to my lord / sitt / p^r
 ou my rythals / til I
 putte pin ennyes
 pe dool of pi feet / p^r
 fore moost certenly
 wut al pe hous of
 us / pat god maad
 hi lope lord / & cū pis
 ihū w hom ze cruasi
 eden / whane pe herde
 yese piges / pei were
 cōpūte i her t / & pei se
 ide to petr / & to op ap
 stis / wryen what sch
 ule we seie / & pet seid
 to he / do ze penaūce / &
 ech of zou be baptisid i
 ye name of ihū cristi /
 i to remysliou of zoe
 synes / & ze schulen
 take pe zift of pe ho
 ly gost / for pe bihest
 is to zou / & to zoe lōnes
 & to al p^r ten ser / wh
 [ich]

cū oue lord god hap
 depid / Also is op wor
 dis ful many he wut
 nessed to hem / & mo
 nestid hem / & seid / be
 ze saued fro pis sch
 ebid genacione / pane
 pei p^r restep uede his
 word were baptisid /
 & i p^r cap souhs were
 encreefryd / aboute
 pre pouland / & were
 lastygly stabul i pe
 techyng of pe apstis /
 & i comynyng of bre
 kyng of breed / & i m
 priers / & drede was
 maad to ech num / &
 many wondus / & sig
 nes were done bi pe
 apstis i ierlm / &
 giete drede was i al
 & al p^r bileuede were
 togidre / & hadde all
 ynges comune / pei
 lolden possessiōns
 & catell / & deytiden

as ze write / ze tūctid
 eu hi ⁊ kullidē bi pe
 yondis of wickid me
 bi cocept dēmynd ⁊
 bitakē bi pe bifore k
 nowyg of god / whō
 god reſid w hāne for
 owis of hell weren
 unloūde bi p^r it w^s
 ypoſſibil p^r he wer hol
 dē of it / for dauid ſey
 of hi ⁊ ſize a fer pe lord
 bifore me eūmore /
 for he is on my rygh
 tē p^r / he n^t moued for
 pis ryg / my hert is
 roped / my tūg maud
 ful out iouē / ⁊ more ou
 my fleſch ſchal reſt in
 hope / for you ſchalt not
 leue my ſoule i hell
 ney p^r ſchalt zeue pi
 holy to le corrupaon /
 pou haſt maud know
 ē to me pe weyes of
 hē / p^r ſchalt ſil me i
 my rpe w^t pi face /

Brijen be a leueful
 laldh to ſeie to zou
 of pe patruurk dauid
 for he is deed ⁊ buri
 ed ⁊ his ſepulcre is
 among vs i to pis
 day / perfore w hāne
 he was a pphete ⁊
 wiſt / pat w^s a grete
 ope god hadde liuozu
 to hi p^r of pe fruyte
 of his tynd ſchulde
 oou ſitte on his ſete
 he ſeyug a fer ſpak
 of pe reſurrection
 of criſt / for he was
 neyur left i hell
 ney his fleſch ſize cor
 rupaon / god reſid
 pis ih^r / to whō we
 all be witnessis / per
 fore he was enhaūlid
 bi pe ryghōd of god
 ⁊ foruz pe biſect of
 pe heh goſt / p^r he nich
 of pe ſind / he ſchēde
 oute pis ſpirit / pat

The heued him vp/ and
 anoon his leggis & his
 feet weren soundid to
 gidre/ and he lepid &
 stode & wandride/ and
 he cutide wiy hem in
 to re temple. & wan
 dride & lepid & heried
 god/ and alle re peple
 say him wallhyng
 & hercyng god/ and
 rei knewen him: yac
 he it was yat late at
 almes at re haur gate
 of re temple/ and rei
 weren fillid wiy won
 deryng & stouyng
 of mynde in yat yng
 yat bifolde to him of
 whaue rei seien pcc
 & Jon: al re peple nau
 to hem at re pouche
 yat was depid of sa
 lamon: & wondride
 greetly/ and peter
 sez & answeryd to f
 peple/ men of israel:

what wondren ze in
 yis ring. eij what be
 holden ze vs. as bi de
 vete eij power. we
 madden yis man for to
 walk: god of abraham
 & god of isaac & god
 of jacob. god of our
 fadris: hay glorified
 his soue ihu, whom
 ze bitrueden & denyed
 bifore re face of pala
 ce: whane he denyde
 him to be denyed/ but
 ze denyed re holy & cry
 fid: & ari den. unasslee
 re to be zonen to you/ &
 ze slouen re makere
 of lyf: whom god
 reidid fro dey of who
 we tru wituelis/ and
 in re fey of his name:
 he hay conferued yis
 man whom ze seen
 & kuowen/ re name
 of him & ye fey yat
 is bi him. yat to yis

po pinges to al me
 as it was nede to
 ech / & ech day per
 dwellden stably
 wip so will i pe
 tempil / & brake
 breed about hou
 sis / & token mete
 wip ful out iorie
 & symphies of
 hert / & herieden
 to godur god / &
 hadden grace to
 al pe folk / & yelo
 id encrechid hem
 pat weren ma
 ad suif ech dape
 in to pe same p
 yng / **Ita.** in.

Ad petrus / &
 iwon wente
 up in to pe tem
 pal / at pe nyne
 home of prey
 nge / And a man
 pat was lame
 fro pe wombe

of his modur
 was borne / and
 was leved ech
 day at pe gate
 of pe temple
 pat is seyd fer
 to axe almes of
 men pat entri
 den in to pe tem
 ple / **Thys** wh
 anne he seze pe
 tue / & iwon legy
 myng to entre
 in to pe temple
 preied pat he sch
 uld take almes
 & petrus wip iwon bi
 helde on hi / & seiden
 bihold p ito us / & he
 biheld i to he / & hop
 id p he schuld tak su
 wri of he / b petrus seid
 haue new fili ne go
 de / b petrus / haue I ze
 to pee / i pe name of
 ihu cr of mizeret / rle
 vpr / go / & he tok hi bi
 pe risthod

peple: þe þis & ma
 gistratis of þe temple &
 þe saducees camen
 topon hem for to widen
 þat þei miȝten þe pe
 ple: & teldu in ihu
 þe azenryſuge fro
 deþ/ and þei ledu ho
 dis ou hem: & putn
 u hem in to ward
 in to þe morow/ for it
 was þanne euentide/ þe
 many of hem þat had
 dea herd þe word: be
 leuedu/ and þe nou
 bre of men was ma
 de fyne þouſandis/
 and aȝenwe it was
 dou. þe þas of
 hem & eldis men &
 ſibis werē gadnd i
 ierusalem & Anas
 þuce of þis and ca
 ſas & joun & ſaſan
 dre: & hou many e
 uere weren of þe tyu
 de of þe iſtis/ and

þei ſemden hem in þe
 wydd: & ariden/ þu whē
 ittic cy in what na
 me: han ze don þis
 ring: & þanne peter
 was ſtillid wif þe ho
 ly goſt: & ſaide to hem/
 ze þas of þe peple &
 ze eldis men here ze/
 if we to day le denyd
 in þe good deed of ali
 le man. in þe þou þis
 uame is maad ſafe:
 be it known to þou
 al & to al þe peple of
 iſrael/ þat in þe ua
 me of ihu ſt of naza
 reth. whom ze crucifi
 ciden. whom god raiſid
 fro deþ: in þis þis nu
 ſawndy hoole. before
 þou/ þis is þe ſton:
 which was repned
 of þou buldyng/ whi
 ch is maad in to þe heed
 of þe corne: & heed is
 not in ouy oye/ for

man ful hech in ye
syt of al 3ou/ and now
bryfen | woot: þ̄ bi
vulwitynge ze dide as
also 3oure prynces/b̄
go þat bifore telde bi
ye mony of al profetis.
þat his est schude
suffre: hay fillid so/
þ̄fore be ze reprimant
be ze conuertid: þat
3ō synes be down away/
þat whane ye tymes of
refreischyng schulen
come fro ye syt of ye
lord/ and he schal sen
de þilk ihū crist þat
is now p̄chid to 3ou/
whom hit bihoney
henene to resceyue:
into ye tymes of resu
rtaon of al yngis.
whiche ye lord spake
bi ye mony of his ho
ly profetis fro ye
world/ for moyses sei
de/ for ye lord 3oure

god schal reise to 3ou
a profete of 3ōe bryfen:
as me/ ze schulen here
hym bi al yngis. what
euere he schal speke
to 3ou/ and it schal be
þat eny man þat schal
not here þilk profete/
schal be distrid fro ye
peple/ and al profet
tis fro samuel & aft
ward þat spaken:
weiden yese daies/ but
ze ten ye sones of pro
fetas & of ye testamēt
þat god ordeyned to
3oure sadus: & seide
to abrahā/ in y seid
alle ye meyuees of ye
erþe schulen be bless
id/ god reuid his so
ne first to 3ou. & sent
hym blessinge 3ou: þ̄
ech man conuerte hi
fro his wickednesse/
And whyle þe
spaken to þe

seer in whiche his sig
 ne of hech was ma
 de / and whāne yep
 weren delyuerid . yea
 camen to her felows
 & teldeu to hon gre
 te yungis ye puce of
 prestis & ye eldre mē
 hadden seid to hem /
 and whāne yea her
 deu . wip on her te
 yea wisiden voice to f
 lord & seiden / lord you
 pat madist theuere
 & erpe see & al yungis
 i^fte in hem . whiche
 seidist bi ye holy go
 ost bi ye moty of de
 fadir dany in child
 whi heren men gua
 stiden wip tey togi
 dre & ye pepelis pony
 ten veyn yungis kig
 es of ye erpe stoden
 nyze . & pncas comē
 togidre in oon mens
 ye lord & azens his

cust / for vly crowde
 & pouce pilate wt
 hesthen men & pepelis
 of israel camen to gi
 dre in his cite azens
 ym holy child ihū
 whom you auoynte
 dist : to do yungis yat
 ym hond & ym coun
 tel denyden en w do
 and now lord biholde
 in to ye pēnyuge of
 hem . & graunte to ri
 seruanus to speke
 y wordis wip al trist :
 in yat yung yat you
 holde for ym hond /
 yat heiris & signes and
 wonders he made : bi
 ye name of ym holy so
 ne ihū / and whāne
 yea hadden pīed . the
 place was woned . in
 which yea weren ga
 drid / and al weren fil
 lid w^f ye holy gost : &
 spoken ye word of god

64220 / *[Handwritten notes and signatures]*

uery oþur name vns
heuen is honou to
men. in which u bi-
honey vs to be made
saaf. and þei hye þe
stidfastnesse of peter
z of jon: for it was
founden þat þei we-
ren men bulcary z
leued men. z þei wo-
drid z liuewen hem
þat þei were wth ihu/
and þei hye þe man þ^r
was heald stouidige
wth hem: z þei myzⁿ
noping azeuseie/ but
þei comanndiden he
to go fory wthout
þe counsil: z þei spa-
ken to gidie z seid/
what schulen we do
e to þese men/ for þe
fygure is made knowe
bi hem: to al men þ^r
diuelen at ierlm/ ic
is open z we mow u
deupe/ but þat it be

nomore purpyschid
u to þe peple: mana-
se we to hem. þat þei
speke nomore in þis
name to ony men/
and þei depid hem z
denouceden hem: þat
ou no manie þei schul-
den speke. uery reche
in þe name of ihu/ b^t
peter z jon answere-
den: z seiden to hem/ if
it be rythful in þe syt
of god to here you in
þis: þan god: demeze/
for we moten nedis
speke þo þingis: þat
we han seien z heerd/
and þei manasedyu
z lesten hem z founde
not non þei schulen
þingis he for þe pe-
ple/ for alle men daei-
fiden þat þing þ^r was
don u þat þat was
bifalle/ for þe man was
more þan of forty

not ym. and whyane
it w^d seeld it was in
y^r power: / why hast
you putt y^e ying
in y^r hert / you hast
not lied to men: v^t to
god / manye herde
y^ese wordis / & seide to
w^hat was deed / and
gret dred was ma^d
on al y^eat herden / &
younge men risen and
mouiden hym a woy:
& baren hym out / &
neden / and y^e was
made as a space of
y^e ouer: & ho^line
we not y^eat ying y^e
was doⁿ. & entide /
and peter answerde
to hir / woman leie
to me: whyer y^e sel
den y^e seide for so wy
che: / and she seide she
for ignyche / and pe
ter seide to hir / what
bi sellis in you: to ce^p

te y^e spirit of y^e lord: /
lo y^e feet of hem y^eat
han buried y^r hous
lynd y^ru at y^e dre:
& y^ei schulen leie y^ee
out / a noou she sel
de don at his feet: &
dred / and y^e younge
men entiden & fonde
hir deed. & y^ei baren
hir out & burieden to
hir houslynde / and
gret dred was ma
de in al y^e church: &
in to alle y^e herden y^e
se yingis // And by y^e
hondis of y^e apostles:
signes and many wo
dus weren maad in
y^e pepse / and al were
of con a word in y^e
porche of salomon /
but nouan of oyu
durste ioyne hym
sill w^hem: but y^e
peple magnifieden
hem / and y^e multi

524
wryt / And of re
multitude of men bile
enunge: was oonhert
7 on wil / ney on
man seide ony ying of
yo yingis. rat he wil
dide to w hys owhe:
but al yingis weren
comune to hem / and
wry greet itue yea
poffis / zeldiden wit
nessinge of re zenn
linge of ihu crist ou
re lord: 7 greet gce
w's mal hem / for nei
ry ony ned y man
w's amouge hem / for
hou many eue were
possessours of feldis
ey of housis: rei sei
den 7 brouzou re pa
ris of yo yingis rat
rei seiden: 7 leiden in
fore re feet of re a
poffis / and it was
departid to eche: as it
was need to ech / for

for josep y was na
med barlabas of a
poffis. rat is to seie
re sone of confort of
re byuage of leuy a
uian of cyrie: wha
ne he had a feeld sel
de it 7 brouz re pa
ys 7 leide it vifore
re feet of apoffis

But aman ana
nye bi name
wry sathra his wif
seiden a feild / and re
frauidide of re price
of re feild 7 his wy
fe w's wryunge / a bdy
brouz aparte 7 lei
de vifore re feet of re
apoffis / and pter
leid to him / amanye
whi hay sathanas
temptid ym hert y
for he to re holy go
ost: 7 to defraude
re puyys of re feild /
wher it vifield w's

zen & teelden & leiden/
 we fouden p̄n som
 schute wy al dilige
 re: & ye keepers stō
 dunge at ye zans/v̄
 we opnedu & fonde
 no man ȳ ine/and
 as ye magistratis
 of ye temple. & ye pu
 cis of prestis heriden
 yese wordis: ye don
 tden of hem what
 was don/v̄nt mā
 cam: & teeld to hem/
 for lo yo men which
 ze han put in p̄low:
 ten in ye temple and
 stonden & techeu ye
 peple/rau ye magis
 tratis went wy ye
 mynystris & brouste
 hem wy out violē
 ce/ for yei dyeden ye
 peple: lest yei schul
 den be stoned/and
 whāne yei hadden

broust hem: yei set
 tden hem in ye cora
 sel/and p̄uce of pre
 stis: arde hem & said/
 in comāndment we
 comāndyden to you:
 pat ye schulden not to
 che in ris name/and
 lo ze han fulhd w̄th
 wy zōe techunge: & ze
 wolden vange on ye
 blod of ris man/
 and yetre answerd
 & ye ap̄stis & seiden/
 ic blyuene to oltre
 to god: more ran to
 mev/god of oure fa
 ders iclid ih̄u who
 ze slowen: hangyge
 in a tree/gad eulhā
 sid wy his rythōnd
 ris p̄uce & saucoure:
 pas penaūce were ze
 ne in to israd & re
 myssiōn of synes/ &
 we ten w̄tneſsis of

tude of men & of wo-
men bilceuyage in
ye lord: was more
encreased / so yat ye bro-
ughten oute like men
in to stragaw: & leide
in hat beddis & con-
chys / yat whane ye
ter cam. namely ye
schadewe of him schu-
to schadewe eche of
yeu: and ye schul-
den be deliuerid fro
her sekenessis / and ye
multitude of citis
wyt to ierlm ran br-
gyng sekenen & yat
weiren tranend of
vudene spiritis. whi-
che alle weiren hechid
But ye puce of pst
ros by. & al yat we-
ren w^hun. yat is pst
cristie of saduceis: &
weiren fillid w^h en-
uye / and leiden hon-

dis ou ye aposthis: &
puttiden hem in ye
comyn warde / but
ye angel of ye lord o-
penyd he wyte ye ja-
tis of ye pston: & led-
de hem out & leide / go ye
& stonde ye & spake in
ye temple to ye peple:
al ye wordis of yo^u ly-
yf / whom whane ye
hadden herd ye entra-
den early in to ye tēple
& tauyten / and ye pu-
ce of pstis cam and
ye yat weiren w^h h^u:
& clepiden to gidie ye
conuall & alle ye eld^r
men of ye children of
israel: & senten to ye pst
son: yat ye schulden
be brouyt fory / and ye w^h
myuystis camen ye
fonden hem not. &
for ye pston was ope-
ned: ye tynueden a

den no more speke i re
 name of ihu & rei letē
 hem go/ and rei wen
 ten ioyunge fro re hit
 of re cōsule: pat rei
 weren had worpe to
 suffre dispulynge for
 re name of ihu/ but
 eche daie rei ceftid
 uot in re temple & a
 bouthe housis: to
 die & to pche ihu cft

B ut in re vi-
 daies. whan
 re noubre of discipul
 encreasid: re greuis
 graueliden azen re e-
 brewis. for pat her
 widwis weren despi-
 sid in eny daies my-
 nystryng/ and re. xij.
 depeden togidre re
 unltitude of dispple
 & leiden. it is not ryt
 ful if we leuen re wor-
 de of god: & mynyste-
 ry to bawdis/ yfore

brisen biholde ze me
 of zou. of god fa-
 me ful of re holy go-
 ost & of wisdom: whi-
 che we schule ordeyne
 on pis werk/ for we
 schulen be vily to pre-
 & pche re word of god/
 and re word pleid
 wfor al re mannaide/
 and rei cheleden stee-
 ne aman ful of fer-
 & of re holy goost. &
 philyp & prome & ny-
 canon & tymon & par-
 manan & nycol a co-
 mētyng amon of an-
 tioche/ rei ordeyned re
 se infore re hit of a-
 postlis: & rei. pceden
 leiden hondis on hem/
 and re word of re lord
 werd: & re noubre of
 re discipulis in ierlm was
 myche multiplied. al-
 so myche companye
 of prectis: ordeyn w

ii.

these wordis. & ye ho
 ly gost whom god
 gaf to alle oberchige
 to hym / whane ye
 herden yese ringis: ye
 weren turmentid.
 & pouyten for to see
 hem / but a man was
 in ye counseil. aban
 see gamaliel bi name
 a doctour of ye lawe.
 a worshipful man
 to alle ye peple: and
 comandid ye men
 to be putte wyout
 fory. for awhile / and
 he seide to hem / ye me
 of israel take care
 to yowself on yese
 men: what ye schri
 len to / vifore yese da
 res Theoda' rat seide
 hym fill to be sū mā:
 to whom auoubric of
 men consentid. abo
 ute foure hūdyd /
 which was sayne:

& alle pat biluede to
 hym: were disparphid
 & brouyt to nouzt /
 after yis Judas of
 galilee was in yeda
 res of professiō. &
 turned a were ye pe
 ple aft' hym / and al
 thou many ene consēt
 iden to hi: were sta
 tid. & he perischid / &
 now yfore I seie to y'
 departe ye twi yese me:
 and suffre ye hem /
 for if yis consēle cry
 werdis is of men:
 it schal be vn dōn /
 but if it is of god:
 ye moū not vn dō hē.
 lest peranēure ye be
 founden to repūgue
 god / and yei consenti
 den to hym. & yei de
 yiden to gidre ye a
 posthis / and deuou
 telen to hem pat we
 ren beten: rat yei schul

þe fey / And steneue ful
 of gra & streulye. made
 woudis & greet signes
 in þe peple / but sume
 risen of þe syuago þat
 was clepid libertines
 & creuentis. and of
 men of ahlaundre. &
 of hem þat weren of
 alia & of alye. and di
 spunden wth steneue / and
 þei myzten not wy
 stand þe wisdom & þe
 spyt þat spak / þat
 þei þuclly scoten in
 þat schulden lere þat
 þei herden him seynge
 wordis of blassenye
 . Agens moyses & god /
 and so þei moueden to
 gidre þe peple : & þe
 dre men & þe sribis / &
 þei rancu to gidre & to
 ken him : & brouzten
 in to þe comelle / and
 þei ordayned fulle wa
 nestis. & seyde þis ma

ceclif not to speke wor
 dis . Agens þe holy pla
 ce & þe laue / for we her
 den him seynge þat
 þis ihus of nazarey
 schal distre þis pla
 ce : & schal chaunge
 þe tradiciounis which
 moyses took to us /
 and al men þat sat
 in þe comelle blyuel
 den him : & saion his
 face as þe face of an
 aungel / vii . c .

And þe þat
 of þis le
 de to steneue / wher
 þe ringis hau hem
 so : which seid bryen
 & fadris here se / god
 of glorie aperid to de
 fadir abrahā . whan
 he wās in mesop
 thane. bifore þat he
 dwelhd in curran :
 & seid to him / go out
 of þe load & of þe þyn

israel and whāne he
 sayz a man suffrage
 wronge: he vengide
 him. & dide veniaūce
 for him pat suffrede
 re wronge & he killide
 re egypaan/ for he ges
 side pat his veyen sch
 idde vnderstond. pat
 god schide zene hem to
 helpe bi re hond of hi/
 but re vnderstod not/
 for in re day suynge
 he apperid to hem th
 dyng: & he a wordide
 hem in ptes & seide/ me
 re tru veyen whi noi
 en ze eche of: but
 he nat dide re wronge
 to his veydwe: put
 tid hi awey & seide/
 who ordeyned re pu
 ce & douchman oubo:
 wher you wolt flee
 me: as iusturday yⁿ
 killidit re egypaan:

and in pis word mo
 sces siz: & was made
 a comelyng ni re lōd
 of madian. wher he
 bigate twey sones/ &
 whāne he had fillide
 forty zee: an engel
 apperid to him i face
 of flawme of a bndch
 in dessert of re moite
 of syua/ and moisees
 siz & wondrid on re
 siz/ and whāne he nei
 zed to bihold: re boice
 of re lōd was maad
 to hi & seid/ I am god
 of so fadris. god of
 abrahā. god of Isaac.
 god of iacobe/ youles
 was made tremblige:
 & durst not bihold/ b^t
 god seide to him/ do of
 re scham of yⁿ feet/
 for re place in whic
 you stondit: is hoh
 er re/ I sepyge sepy re

gypte: he sente oure fa-
dres first/ and in ye se-
conde tyme Joseph was
knowen of his buyen:
7 his kyn was made
knowen to pharao/ and
Joseph sente 7 clepid
Jacob his fadir: al his
lyured seuenty 7 fyue
men/ and Jacob cam
dun in to egypte 7 was
ded: he 7 oure fadris/
and yet weren triilla-
de in to sichen and
weren leide in ye septi-
ce pat abrahān bo-
mye bi price of selue
of ye soncs of emor:
ye sone of sichen/ and
ye tyme of ye bihest
tau my which god
has knowleschid to
Abrahān: ye peple
werd 7 unkyphed
in egypte/ til anopre
kyng was in egypte:
wylch knewe not

Joseph/ 7 his biglid de
kyn 7 curuenteid ou-
re fadris: pat phar-
den put away her
yonge children. for phar-
schulde not lyue/ in ye
same tyme moyses
was born: 7 he was
loned of god 7 he was
nonchid yee mo-
neys in ye hous of
his fadir/ and whan
ue he was put out
in ye flood: ye donst
of pharao toke hi by
7 nonchid hi in to his
sone/ and moyses was
lerned in al wisdom
of ye egyptians: 7 he
was mytey in his
wordis 7 werkis/ b-
ryāue ye tyme of
fourtye zecr was fil-
bid to lyue. it was by
m. 7 his heit. pat he
schulde visite his br-
yeren ye soncs of

ye honse of israel offer
den to me slepne sacri-
fices: eny sacrificis four-
ty yeres in desert: and
ye hau taken ye taber-
nacle of moloc and ye
sterre of youre god vñ
fame: synges pat ye ha
made to worshipe
hem/ and I schal tül
late you in to babilonye
e/ the tabernacle of is
witnessinge was w^t
oure fadris in desert:
as god disposid to he
and spake w moises/
pat he schuld make it
aftur ye forme pat he
sez/ which also oure fa-
dris toke w^t ihu x
brouzten in to ye pol-
lession of heven wen:
which god putte a-
wey fro ye face of o^r
fadris. til in ye daue
of dauid/ pat found g^d
a newis god: and

and pat he schuld fyne
a tabernacle to god of
jacob/ but salamon
vudid au honse to hi/ 10
but ye hize god dwel
hy not in yugis made
in hord: as he sey bi
ye profete/ heuene is a
sewe to me: x ye erthe is ye
skool of my feet/ wher
hous schule ye bad to
me sey ye lord. eny
what place is of my
restyuge: wher my
hond made not alle
rese yugis: w^t my har-
de nol. and vñcarnia
did hertis x eris ye
w^t my stonde more
ye holy gost/ and as
yome fadris: to se
whom of ye profetes
h^{er}in JOC fadris pur-
sued it han slayn he
pat bifore telden of
comynge of ye rit-
tul man/ whos tra

turne out of my pe
ple that is in egypte &
I herd ye mourninge of
hem: and I cam down to
deliuer hem: and now
come you: & I schal
sende yee in to egypte/
his moises whom yee
deuyden seruyge. who
ordynede yee pnce &
domesman on vs / god
sende his pnce & azen
biere wip ye hond of
ye engel. yat apperde
to hy in ye bulche / his
moises ledde hem out:
& dide wondrous & signes
in ye lond of egypte. &
in ye reed see. & in de
sert forty zenis / his
moises yat sende to ye
sones of israel / god
schal wise to jon a pro
fete of zome bypen
as me ze schulen he
re hy / his it was yat
was in ye church in

valuerelle wip ye an
gel yat spake to hym
in ye mount of syna &
wip oure fadris: why
ch wok wordis of Iyit
to zene to us to who
oure fadris wold not
obere: but puttyn hy
away. & were turned
away in hertis in to e
gypt. seruyge to aaron /
make you to us god
dis yat schulle go bifor
vs / for to his moises
ledde us out of yelod
of egypte: we witen
not what is don to hy
and maden a call in to
ye daies: & offrid a sacri
fice to ye matruet / &
yei weren glad in ye
werkis of hec hondis /
and god turned & bi
toke he to serue to ye
knythode of heuene:
as it is witen in ye
book of profetes / wher

madeu grete moornig
 e ou him / but soule
 grete distred re
 church & entred by
 housis: & diouis wth
 & wth women. & by toke
 hem into p^{er}son & re
 rat weven stand:
 passiden for. p^{er}chig
 e re word of god //
 And philip cam dwi
 in to a citee of samaria:
 and p^{er}chide to h^{er}
 t^{er} / and re peple sa
 ue tent to re se r^ug
 is rat weren seid of
 philip: wth o wth
 heerynge & sepyge re
 segnes rat he dide
 for many of he rat
 hadden vncleue &
 sp^{er}itis: criden wth
 a gret voce & wen
 ten oute / and many
 like in re palese &
 crokid weren heeld /
 re fore gret iore

was made in rat citee
 e / but re was amā
 in rat citee whos na
 me was symon a
 witch. rat had dis
 seyned re folk of sa
 marie. seynge: rat
 hun self was sū gret
 man / whom alle her
 kueden fro re lest to
 re mothe: and seiden /
 ris is v^{er}ue of god: re
 whych is clepid gret /
 and leueden in for
 longe tyme he hadde
 maddid hem wth h^{er}
 witchecraftis / but
 whāuc re hadden be
 leued to philip rat
 p^{er}chide of re kyngd^{om}
 of god: men & w^{om}en
 weren baptisid in re
 name of ihu crist /
 and p^{er}me also symo
 ant h^{er} self bleued /
 and whāuc he was
 baptisid: he drouit

touris & mansleens ye
werē now / whiche to
ken ye lawe in ordina
unce of angels: and
hau not kept it / and
yei herden yel ringis
& werē drilly turnē
tid in her hertis. and
grēueden wy teep o
hū / but whāne he
neue was ful of ye
holy goft: he beheld
in to heuene & sey ye
glorie of god. & ihū
stoungge ou ye ryt
half of ye vertu of
god / and he seide / lo
I se hevenes opened:
& māys sone stou
dyngge ou ye rythalf
of ye iune of god and
yei crieden w̄ agrette
vorte & stowiden her
re eers & maden wy
ce wā an assaunt in
to hū / and yei bron
ten hū out of ye air

e: & stoueden / and ye
witnellis diden of he
re clois. bilidis ye
feet of a yonge man
pat was clepid saule
and yei stoueden he
bene. ȳ clepid god
to helpe & seide / lord
ihū resyue my sp̄:
rit / and he knelid &
criede wy agreet voi
ce & seide / lord seme n̄
y to hem yis h̄ne &
whāne he had seide
yis yig he died / v̄m. 1
But saule was
consentynge
to his deey / and gre
te perleouson was
made pat day in ye chur
ch pat was in ierl̄m
and alle men werē
scaterid in ye ciuitie
es of iudee & samaria
rie: out taken ye a
postlis / but god̄s me
bureden heuene: and

rele yntis part to ha
 leid come ou me / r
 rei wituessiden r spa
 he re word of reloid:
 r zeden azen to ierlm
 r pchiden to many
 cuntrees of samari
 tans / And re aügel
 of re lord / spak to
 philyp r leid / rise p^u
 r go mens re souy.
 to re wey pat gooy
 duu fuu ierlm in to ga
 la. yis is desert / and
 he roos r went forp /
 and lo aman of ethi
 opie. a mysa man ser
 uant a geldynge
 of re queen sandace
 of ethiopiens. whi
 che was ou alle ri
 ches: cum for to
 woldynge in ieru
 salem and he turned
 azen sutyge ou his
 chere: r redynge y
 saie re profete / and

re spirit leid to filip /
 neye you: r ioyue ree
 to ris chere / and fi
 lip rau to r hard hi
 redrage ysaie re pro
 fete / and he leid / get
 fist you wher you
 vudirstoundist what
 ying you redist: r
 he leid / how may y
 if nonian schewe to
 me: / and he pried fi
 lip: pat he schuld co
 me vp. r lise wy
 hys / and by mace
 of re scripture pat he
 redid: was ris / as a
 schep he was ledde
 to slaynge / and as a
 londe batre was
 pat schery / ou is r
 doute wyout doute
 so he opened ut his
 mony / in myneste
 his doun was taken
 vp / who schal telle re
 genacon of hys for

yese yntis ynt re ha
 seid come ou me / r
 yre wirtuesiden r spa
 ne re word of re lord:
 r yeden azen to ierlm /
 r pchiden to many
 cuntrees of samari-
 tans / And re aügel
 of re lord spak to
 philyp r seid / rise p^u
 r go mens re souy.
 to re wey jnt gooy
 dw fiv ierlm in to ga
 sa. yis is deser / and
 he roos r went foyr /
 and lo a man of ethi-
 opie. a mysa man ser
 uant ageldynge
 of re quen sandace
 of ethiopiens. whi-
 che was ou alle ri-
 chellis: cam for to
 woldynge in ieru-
 salem and he turned
 azen sutyge ou his
 chare: r redynge y
 saie re profete / and

re spurt seid to filip /
 neyse you: r ioyne rec
 to re chare / and fi
 lip rau to r hard hi
 redynge ysaie re pro-
 fete / and he seid / get
 fist you w^h: you
 vnderstondist what
 yng you redist: r
 he seid / how may y
 if uoman schewe to
 me: / and he p^{ie}d fi
 lip: pat he schuld co-
 me up. r late wy
 ynt / and y^e place
 of re scripture pat he
 redid: was yis / as a
 schep he was ledde
 to sheyng / and as a
 loutre bawre was
 pat schery / you is
 donst wyout boue:
 so he opened ust his
 mony / in nyseuße
 his dwm was taken
 up / who schal telle re
 geniacon of ynt: for

to philip / and he seȝ
also þat signes & grette
uertue weren don: if
was astonyed & wou
dud / but whōne þe
apostles þat were at
ierlm hadden hard þ
samane had resley
ned þe word of god:
þei sente to hem pet
& jon / and whane þei
camen. þei mēden for
hem þat schuld resley
ue þe holy gost / for
he cam not zit in to
ony of hem: but þei
weren baptid only
in þe name of þe lord
ihū cūt / þane þei leide
hondis on hem: & þei
resleyded þe holy go
ost / And whane Sym
mont had seyne þ
þe holy gost was zo
nen vileruge on of
hondis of þe apostles:
& he profend to hem

monye & send / zeue þe
also þis power þat
whom eue & schalley
on myn hondis: þat
þe resleyue þe holy go
ost / but pet seyd to hi
þi money is wip þe
into þe diacon: for þ
gelledist þe rite of god
schuld be had for mo
nye / þer is no part
ne lorde to þee in þis
word / for þin hert is
not rit ful before
god / þerfore do you
penunce for þis vic
tudnesse of þe. & þe
god: if þatmeanture
þis yonze of þin hert
be forȝon to þe / for
þe þat þou harte in
re galle of biternelle
& in þe land of vic
tudnesse / and Symo
unt answered: & send
þe se for me to þe
lord: þat us þing of

Deedis of .aposthis

iourney: he wifeld pat
 he cam ney to da
 mastic/ and so depu
 ly alyt foz he nere
 schoon aboute hym: &
 he feld to re erse: &
 herd a voice seynge
 to hym / saul saul
 what pynest thou
 me: / and he seid /
 who art thou lord /
 and he seid / I am ihu
 of nazarey: whom
 thou pursuest / it is
 herd to see to take
 azeno ye pridic / &
 he tremblid & won
 drid & seid / lord what
 wolt thou saye to me /
 and he lord seide to
 hym / rise vp & entre
 in to ye cite: & it schal
 be seid to thee: why
 it wilhouey thee to do /
 and so pat wente
 wyth hym: & when alle
 wyes / for he herd

a voice: but he seide
 no man / and saul
 was foz he erse. wha
 ne ihu then wote o
 pened: he seyn voys /
 and he droowen he
 in ye hondis: & leden
 hym in to damasce /
 and was he pre dyc
 es not seynge: & he
 were not narye bryn /
 and a discorde cam
 e by name: was at da
 mastic / and he lord
 seid to hym in awi
 on / ane thyng / and he
 seid / to lord / and he
 lord seid to hym / rise
 thou & go in to astre
 pat is narye raryng:
 & take in ye hors of
 iuda Saul in name
 of tarys / for he pi
 er / and he seyn a man
 ane thyng in name en
 tyng & seynge on
 hym. hondis: pat he

his linc schep to call
a wex fro þe wold
re geldunge. and
to phily & inde / & be
leche pec: of what
fete ley he þis yung
of humil: ey of o
ny opw / and filip
opened his mouy
& began to re scrip
ture & þrīpde to hmi
Dm / and ye schil re
member þis wōgic: þis
comen to august: &
re geldunge fōrd
wōgic / & he forbe
dore me to be hēp
fōrd / and filip seyd
if þou wilest of
al þis hōgic: it is le
ful / and he answere
d & seyd / y wile ne þ
mī lē is ye sones
of god / and he ca
mande ye chāce to
froun stille / and rei
uente dū to wōgic to

re wōgic: & þis re
geldunge: and filip
wepid hmi / and þis
weten come þp of
re wōgic: & spirit
pe of re lord hēp fō
id filip: & re geldunge
ley hi no more / and
was fōrd uia ho
cus / and he passid
fōrd. & þrīpde to alle
cites til he cam to
cesare / & re ca

But said hit a
wōgic of ma
nans & of wōgic
þis re wōgic of
re lord: cam to re þp
ce of wōgic & arid
of hmi lewis to da
wāll to re synago
gic / þis re fōrd
dny men & wōgic
of ym þit: he seyd
to tede hēu wōgic
to re wōgic / and
wōgic he wōgic

bounden to rephas
 of p̄stis but saul
 myche more werde
 strouge: & confoundid
 re ierwis pat dwellid
 den at Damastie. &
 afferwyde pat his is
 crist/ and whāue ma-
 ny daires were killid:
 ierwis maden acōn-
 ted pat sei schulden
 slec hym/ and sei schu-
 les of hem: weren
 made knowen to saul/
 and sei kepten sei za-
 tis day & nyzt: pat
 sei schulden slec hy/
 but his disciphs to-
 ken hy by nyzt & de-
 lyueden hym & lete
 hym dw̄n in aleep bi
 sei wal/ and whāue
 ne he cam into ieru-
 saleim: he assayed to
 iorne hym to sei dis-
 ciphis: & alle dieden
 hym. & leeneden not

^{he}
 pat was a disciple/
 but barnabas took
 & ledde hym to sei apst-
 lis: & telden to hem/
 hou in sei were he
 had seieu sei lord: &
 pat he spake wy hy/
 and hou in damastie
 he dide trustly: in sei
 name of ihū/ and he
 was wy hem & entrid
 and zedde out in ieru-
 saleim: & dide trustly
 in sei name of ihū/
 and he spake wy
 hepon men: and dis-
 putid wy grekis/
 and sei souyten to slec
 hym/ whidj ring
 whāue bryen had-
 den knowen: sei led-
 den hym bi nyzt to
 cesane. & letten hym
 go to tarsis/ and sei
 churche bi al uide &
 gahle & samarie: had
 pees/ and was edi-

resseyue hit/ and mi
nye answerd/ lord 7
haue herd of many
of his man. hou gre
te yuelis he dide to
seyntis in ierlm/ and
his har power of re
pud of p'tis to by
te alle men that cle
pen his name to help/
and he lord leid to hi/
go you for his is to
me abesse of chelge:
pat he were my name
bifore he ren men 7
kyngis 7 to fore he
nes of israel/ for 7 schi
scheue to him. hou
grete yngis it was
ney him to sustre
for my name/ and
anany wente 7 entrid
in to he hous 7 leide
on him hondis 7 leide
saul broun he lord
thus sente me to see
pat apperid to see i

he wey in which p
cruet: pat p' see. 7
te fulfilled wy he
holy gost/ and auo
ou as he stahs feld
fro his yzen: he res
seyued hit/ and he
ros 7 was baptisid
and whane he had
taken mete: he was
comfortid/ and he was
bi su daies wy he
discipulis pat weren
at damaske/ and a
noon he entide in to
he synagogis: 7 p'chid
he lord ihu. for his
is he sone of god/ 7
alle men pat herd
him wondriden 7 in
den/ where his is not
he pat in pugned i
ierlm. hem pat cle
pid to help his na
me: and hidu he
cam for his yng: 7
he schulde lede hem

and sche openyd hir
 yen: & whāne sche
 seȝ peter sche sate
 by aȝen / and he toke
 hir bi re hond: & re
 sid hire / and whāne
 he had cleped re ho
 ly men & widewis: &
 he allygued hire a
 bras / and it was m
 de knowen bi alle
 ioye & many bile
 nedu in re lord / &
 it was made pat
 many daies he dwel
 lid in ioye. & con
 Symon a conou: & c.

A man was in
 celane come
 ly bi name: a centu
 rion of re compaigne
 of kynzris pat is se
 de of ytalie a religi
 ous man: and dre
 dyng w law w
 At his mynd doȝge
 manye amedis to

re peple: & p̄nyng
 re lord ene more / ris
 ses in a iulion opp
 ty. as in re uenure
 our of re daie an au
 gel of god entyge
 to him: & seynge to
 hy / Corne / and he bi
 held re to hy and wa
 dred & seide whos art
 you lord / and he seide
 to him / in p̄crys & r̄
 amedis: han stied
 by me to mynd in re
 syt of y lord / and now
 send you men into
 ioye: & depe out by
 more. pat is named
 peter / pat is herber
 toid in a man by w
 conour: whos house
 is in biding re see / p̄
 schal see to re w
 it in honer re to w
 and whāne re auge
 pat spall to him is
 gone a wete he de

and sche openyd hir
 yen: & whāne sche
 seȝ peter sche sate
 by aȝen/ and he toke
 hir bi re hond: & rei
 fid hire/ and whāne
 he had clepid re ho
 ly men & widewis: &
 he assygned hire a
 hys/ and it was m
 de knowen bi alle
 ioye & many vile
 nedeu in re lord/ &
 it was made pat
 many daies he dwel
 lid in ioye. at con
 stantynople a conour/

A man was in
 celane corn
 by bi name: a centu
 rion of re compaigne
 of kynzys pat is se
 de of ytalie a regh
 ous man: and dre
 dyng w lord w
 al his myght doȝge
 manye almeȝis to

re peple: & p̄nyge
 re lord ene more/ res
 sen in a vision opp
 ty. as in re nygure
 our of re daie an aū
 gel of god entyȝe
 to him: & seyrage to
 hy/ Coruely/ and he bi
 held re to hy and was
 drede & seide whos art
 you lord/ and he seide
 to him/ ri p̄c̄ris & r̄i
 almeȝis: han stied
 by me to mynd nre
 lxt of y lord/ and now
 send you men into
 ioye: & depe out by
 moit. pat is named
 peter/ r̄i is heidre
 wid an a man by w̄t
 conour/ whose hons
 is infidys re se/ r̄i
 ichel se to re w̄t
 it w̄toney re to w
 and whāne re aūgel
 pat spak to him was
 gone aȝen he de

fied. & walkid in þe
dreed of þe lord: & was
filled wip confort of
þe holy gost/ and it
bi fate þat petre þe
whyle he passid abou
te alle: come to þe ho
ly men þat dwelhdde
at hude/ and he found
aman eucas bi na
me þat his eize ȝeer
he had leie in wedde:
and was sik in pale
sie/ and peter leid to
him/ eucas þe lord ihu
est hole we/ rise þ' a
a tite þe/ and a uo
he roos/ and alle men
þat dwelhden at hude
& at sacone saien hy:
which were conuertid
to þe lord/ and in jop
pe was a discipulle
whos name was ta
bita: þat is to seie
dicitas/ his was fill
of good werkus and

alines dedis þat schy
nde/ and it was writen
de in þo daies: þat
sche was like & dreed/
and whane þei had
whalsche þu þei leyde
þu in solere/ and for
ludda was ny; rome
þe discipulis harden þ
peter was þine & for
te tweie men to him
& prieden. þ' f' tate we
to come to vs/ and pe
ter roos & cam wip
þem/ and whane þe
was comen: þe seide
þu in to þe solere
at alle widows stod
aboute him: we crye
& schewige coorte
clooris which dene
made to hem/ and ma
ny men were þat
wip out for þe: peter
kneld & pried/ and
he turned to þe wdy
and leid tabna rife

while petur yout ou
 ye vison: ye spirit sei
 de to him / so pre men
 seche ye / fore rise
 & go dū. & go wy hē
 & drute you no sig for
 I seute hem / and petur
 cam dū to ye men: &
 seid / so jam whom ye
 seken / what is ye cau
 se: for which ye ben co
 me: / and ye seiden /
 comelic ye centurion
 auste man & dredige
 god. and hay good
 wituellige of al ye
 folk of ierusalem: to ha
 answere of au holy
 aūgel to chise ye in
 to his hous: & to he
 re ye wordis of petur
 yfore he ledde hem dū:
 & resseynd on her
 towe / and pat nyte
 ye dwellid in wyll
 and in day suppe he
 was & went for wile

and sū of buyen so
 lowiden him fro jope
 pat ye ben wituellis
 to petur / and ye of day
 he entrid in to coluce
 and comen abowd hē
 w^h his colynes & uere
 same freudis pat were
 depide to gidres / and it
 was don whāte pat
 petur was come in:
 much cam metyge
 hym / and telle dū at
 his feet: & worschyn
 de hē / but petur reho
 d hē: & seid / arise you:
 also I wyll sit wth you
 as you / and he spake
 wth hē & went in: &
 found many s^h mare
 wth to gidre / and
 he seid to hem / her
 ten hou / whātable
 it is to auelde wth ye
 ved. eyn to come to
 see illa / in: god sch
 toid to me pat nomā

I have been in a man of
 the. Augustinus of
 the.

pid tweyne men of h^{is}
hous and knyght pat
diced se lord. which
weren at his biddinge:
t whane he had told
aⁿ hem seke yungis: he
seute he in to roye/ and
on the day knyght whi
ke rei maden iorney. t
nevede to the cite: pe
te wente vp into se
lyest place of se hous
for to praye aboute se
syrte our/ and whane
he was in hungid:
he wold han ete/ but
while rei maden redy:
a rayngyng of sp
rit fide ou hym/ and
he sez heuene openyd.
t a vessel couynge dai
as a grete sheete wt
four corners to be
let don fro heuene in
to erpe/ which weren
alle four footid wrl
fis. t arpyng of se

erpe: t volatilis of he
uene/ and a voice was
made to hmu/ use p^{er}
petre t clec t etc/ and
petre seid/ lord toky
de/ for t ueuere etc con
amyn yunge t vudene
and ete se secud tyme
se voice was made to
hmu/ yat pig pat god
has denfid: seie you
not vudene and pis
was dau in pries/ t
a uou se vessel was
relleued azen/ t tnd
while pat petre dou
tid wy the hi filf
what se vision was
pat he sez: lo se ue
pat weren sente fro
comely. sousten se
hous Symont t sto
de at se gate/ and wha
ne rei hadden clepid:
rei axiden if Symont
pat is named petre
had se herberowe t

15
seie a man comyn eyn
ondene: for withi
ring 3 cam whāne
3 was deyd wpp
out dentyngē/ 3 fore
are you: for what
cause han ze deyd
me: and counch lei
de/ to dai foure daies
in to ris oure 3 was
prienuge and fast
yne in ye nyte omē
in myn hous/ and
a man stood infore
me in a white clary
3 had/ cowchly. 3i p
ere is heid. 3i ma
mildis ten in my
de in ye lye of god/
perfor sende you in
to 19pe: 3 clepe 3y
mōit pat is usūm
petra/ 3is is herbo
ud in ye hous of
Syonout toudour
bilidus ya see/ 3is
whāne he schal co

me: schal speke to ye
yfore a noon 3 sente
to ye: 3 you didest wa
in yi couynge to vs/
now yfore we alle be
plent in yi lye to here
ye wordis what eue
ben comaūdid to ye
of ye lord/ And petr
apened his moupe: 3
seid/ in trupe 3 haue
formidē pat god is nō
acceptor of plouces/
but in ethe folke he
pat duety god 3 wor
thy rytwisse:
is acceptid to hi/ god
sende a moūd to ye ch
adren of iheru: and
sēch wige pees in 10
sa et/ 3is is ye laud
of al yingie/ 3e
writen ye word. pat
is made yezū alle
wisse. 3i dōm at
grales. 3i dōm at
3i dōm pat 3i dōm

god wth hem & dutuo
 rung; he aud relesse
 brisen camen isy me:
 & we entred in to re
 hous of re man and
 he told to vs hou he
 sey an aⁿgel in his
 hous: stouduge & sei
 yuge to hym / send y^e
 to ioye & depe symot:
 pat is namyd petre /
 whych schal speke to y^e
 e wordis. in whiche
 jon schal be lauf &
 alle ym hons / and
 whane y had bigu
 nen to speke: re holy
 gost fel on hem as
 in to vs in re bigg
 nyuge / and y byroze
 ou re word of re lord:
 as he seid / for jon bay
 tild in wat: but ze
 schillen be baptised i
 re re holy gost / y fore
 is god zaf to hem re
 same gre: as to vs

pat bileueden in re
 lord ihu crist: who was
 y pat myze forbede y^e
 lord ihu crist pat ze uo
 noc re holy gost to
 hem pat bileueden in
 re name of ihu crist /
 whane pek yngis we
 wen herd: re helden pe
 es. & glorified god &
 seiden / y fore also to he
 ren men god has ze
 ue penance to lyf /
 and re pat were sta
 terid of re tribulaci
 on pat was maie be
 du stene: walkid
 for to tenyte & to cyr
 & to antioche / and he
 hem re ward to no wa
 but to seruis alone /
 but bi of hem were
 men of cyre & of are
 non / whil whane
 re haden: entrid in to
 antioch: re spoken
 to re ! gretus & pchee.

we: . and he comāndid
hem to be baptised in
the name of the lord ie-
su crist / yāme the p̄ced
den hym: yac he schuld
dwellē wth hē sū daies

And ^m the apostle
his & the bryden
yare weren in iudee her-
ten y^e also heren men
resseynd the word of
god: & thei glorified
god / vnto whāme pet-
er cam to ierusalem: thei
werē of curūacion di-
spytidū azens & seide /
why entridist thou to me
yac thou art iudee: & halt
ete wth hem: and pet-
er began & expounde to
hem bi oide & seide / i was
in the cite of ioye & p̄-
ced. and i seze in rabi-
schyrge of myud avi-
sion. yac a vessel cam
doun as agwet schecte
wth four cordis. & was

sent doun fro heuene:
and it cam to me / in
to which i lokyng
withelde & seze four foot
withis of the eye. & ce-
pyngge bestis. & volati-
tis of heuene / and i
herd also a voice yac
seid to me / petre rise
pon & flee & ete / but i
seide / nay lord. for to
wth iung ey vnder-
entrid uene in to my
mouy / and the voice an-
swerd the seid tyme
fro heuene / yac iung
yac god has clenid: see
thou not vnderē / and
ris was dū brydes:
& alle yungis were re-
seynd azen in to he-
uene / and lo pre men
stoden in the hons in
which i was: & thei we-
ren sent fro celare to
me / and the spirit seid
to me: yac i schuld

god wth

re kyng scute power
to turrement^{ful} men of re
church, and he stou
in swerd. Jaine re brof
of 7000 / and he sey y
it plesid^{re} re iewis: and
licke to take allo ptre
and re dancs of ref
loncs wercu. / and wha
ne he had canye pcur:
he sent hi into priso
and bitoke hi to som
quatermons of kny
tis to kepe hi: & wold
astir palk bringe for
re to re peple / and pe
tr was kept in p^lo
but pier was made of
re church wyronce
cekyng: to god fo: hi
but whane cynde
schulde bringe hi fory:
in yat nyte pcur was
sleepyng bitwene
twey knytris / and was
bounden wth tisey ch
us: & re keepers wth

re re doze kepten re
p^lon / and so an an
gel of re lord stood
nyte: / Jiz schone in y
p^lon hous / and wha
ne he had fuyt re li
de of pcur: he rishit
hym & leid / use you
swyftly / and a noon
re chernes felten don
fro his hondis / and
re an gel led to hym /
gude ree & d. on re ho
lis. & he did so / and
he leid to hym / do
bonte ree re doris: &
sue me. and he zede out
& sued hym: & he wth
not yat it was sawy
re was done by re an
gel / for he ge kyng
hym self to hare se
vision / and re p^l
siden re first & secand
ward: & camen to pe
reue zate. yat ledy
to re citee: whiche was

the lord ihu/ and ye
hond of yelord was
wth yhu. and myche
nombie of men vile
yunge was conuer
tid to ye lord/ and ye
word cam to ye eeres
of ye church pat was
at ierusalē on yese
yungis: and yel^{scnd} bar
nabas to antioche/
and whane he was
come a lery ye gic of y^e
lord: he lored a mo
uestide alle men to
dwelle in yelord in
purpos of herte/ for
he was a good man:
a ful of ye holy gost
a of fery/ and myche
peple was enacrid to
the lord/ and he went
fory to m^{is}is: to seke
saul/ and whane he
had founde yhu: he
lede hy to antioche/
and alle a yeer yel y

ued yere in ye church:
a maza in yche peple/
so yre ye disciphs yre
ren named first at
antioche cristē men/
and in yese daies: pro
fens camen one fro
icthu to antioche: a
on of hean roos vp
agabus bi name: a
significden bi ye spi
rit a grette hynigre
to compage in al ye
world/ which hynigre
was made vnd^{er} clau
dind/ and alle pedu
aphs purp^osiden af
tir pat eche had: for
to lea^u in to mynys
terie in to buyeu pat
dwellen in uide/ wh^{er}
the yung also yel did
a lert it to ye eld^{er}
men: bi ye hondis of
barnabas a saul/ **A**nd in yel same
tyme crowde

& found not: after that
 hadde made enquerige
 of re hepers. he coman
 did hem to be brouzt
 to hym/ and he cam
 don fro nyde in to ce
 lane: & duellid yere/ &
 he was wroze to men
 of tye & sidon/ and rei
 of con corde camen to
 hym whāne rei hadde
 counseled wth bastus y^e
 was y^e kyngis cham
 burlayn/ rei axeden yeres.
 for: as myche as pat
 her auitres weren
 brouled of hym/ and i
 aday y^e was orderyed.
 crowde was clopid in
 kyngis clopyng: & sat
 for domef man. & ha
 he to hem/ and y^e pe
 ple cried y^e voice of
 god. & not of man/ &
 a noon an aungel of
 y^e lord huote hym: for
 he had not yene ho

nouer to god/ and he
 was wastid of wormes
 & died/ and y^e word of
 y^e lord wexid: & was
 multiplied/ and bar
 nabas & saul turneden
 azen fro icrlm. & whā
 ne y^e mynystere was
 fillid: & toke jon y^e w^o
 named marais/ **A**nd profetas &
 doctours we
 ren in y^e churche y^e w^o
 at antiothe: in whi
 che barnabas & symon
 pat was clepid blac &
 lucas cronensle & ma
 naen pat was y^e lo
 kynges fere of crowde
 tetarhe & saule were
 to gidie/ and whāne
 rei mynystredu to y^e
 lord & fastiden: y^e ho
 ly gost seid to hem/ de
 parte ye to me saul &
 barnabas in y^e werk
 to which i haue ratiō

anow was opened to
hem / and þei zeden out
and cameu in wth ftre
re: and a woun þe aūgel
passid a wey fro hym
and petur turned aze
to hym self: & seide / wo
we I wast verily þe
þe lord sent his aūgel:
and deliued me fro þe
hond of eroude & fro
al þe abidyng of þe
peple of ierusalem & he
biheld & came to þe
hous of marie mod
of joun þe is named
martha: where ma
nye weren gadred to
gedrud & pryuyge / &
whane he knolud at
þe zate dore of þe zate:
a danyele rode bi na
me come forþ to see &
whane sche kuewe þe
voice of petur: for iou
sche opened not þe za
te: but ran in & told

þe petur stood at þe
zate / and þei sciencu
þe / you maddist þe
sche affermed þat it
was so / and þei seiden
þis is his aūgel / but
petur stode stille and
kuockid / and whane
þei hadden opened þe
dore: þei seuen hym
& wondriden and he
lekend to hem wy
þis hond to stille: &
he teld how þe lord
had led hym out of
þe pson / and he seide
telle þe to james & to
bapen þese yngis
and he zede oute: & w
te wte an oþer place
and whane þe day
was come: þe was
not litl^e troublinge
amonge þe taryng
what was doue of
petur / and whane
eroude had sonz þe

woudrynge on yeg
 terynge of re loud / r
 whane fro pafum
 youl had gro viald
 re r rei pat weren
 wy hy: rei camen to
 pargen of pamsilie /
 but you departid fro
 hem: r turned azen
 to wrlm / and rei zede
 to pargen: r camen to
 antioche of phide / r
 rei curiden in to reh
 nagoge in re day of
 sabatis. and liden / r
 after re redyng of
 laue r of re profetis.
 re pices of re syna
 goge liden to hem r
 liden / byren it ony
 word of exortacou
 to re peple is in you.
 leie re / and poul roos
 r wy hond bad silen
 ce: r liden / men of il
 rael r re pat dreden
 god here re. god of

israel thes oure fadir.
 r euhannid re peple:
 whane rei weren come
 hyngis in re loud of e
 gipt. r in re hy armie
 he ledde hem out of it /
 and bi re tyme of four
 tie yeeris he suffrid her
 maners in dilect. and
 he distroied senone
 folli in re loud of ca
 naan: r bi lort depu
 te to hem her loud as
 after four hundred r
 fyfty yeeris / and after
 jese yngis he jat dwel
 men to samuel re profe
 te / and fro pat tyme rei
 niden ahyng / and god
 jat to hem lante re loue
 of ys: aman of hua
 ge of benjamyu bi four
 ty yeeris. r whane he
 was down awei: he rei
 lid to heo damp big.
 to whom he bare
 witenesunge and leide

Handwritten signature and text:
 The / ...
 ...
 ...
 ...

hem / þane wi fastidē
⁊ pīden ⁊ leiden hou-
dis ou hem ⁊ letten hē
go / but þei weren sent
of þe holy gost: ⁊ wē-
ten fory to seleucia / ⁊
fro þeus þei woutē
bi wte to apre / and
whāne þei camen to
salamiye: þei pchidē
þe word of god in þe
synagogis of ieris / ⁊
þei hadden also þou i
mynytere / and whā-
ne þei hadden wallid
bial þe ile til to pafū:
þei fouden aman a wic-
che a falsk profete aic
we to whom þe name
was bīrichu þat was
wif þe proconsule ser-
gus paulē a prudent
man / nis clepid bar-
nabas ⁊ poul: ⁊ dē-
rid to here þe word
of god / but elynas
wutli wif stood hem

for his name is exp-
wued so: ⁊ þe soure
to turne a wey þe pro-
consule fro bilene. v̄
saule which is seide
paulē was fillid wif
þe holy gost: ⁊ biheld
m to him ⁊ seide / a you-
ful of alle gale ⁊ al fal-
nesse you loue of re-
deuel. þois euemye of
a tytwilnesse: you
leeneft not to turne
vplodue þe tyful wa-
es of re lord / and now
lo þe hond of re lord
is ou þee: and you sh-
alt be blynd ⁊ uot se-
yuge þe some in to an-
me / and anoon myst
⁊ derkenellis seldē dē
ou him / and he zede
a wuce ⁊ soure hī v̄
he schuld zeue hond
to him / þane þe pro-
consule whāne he had
seze þe deed: bīleued

ait my soue: to dai
 / ligate yee / and he
 azen reid hy fro de
 ep: pat he schuld not
 turne azen in to coru
 ptiō: seid rus / for /
 schal zene to zou reho
 ly true yngis of da
 uyd / and p̄for z on
 auof stede he sey you
 schalt not zene p̄nho
 ly to see corrupciō / b̄
 dauyd in his geuaciō.
 whāc he had myny.
 and to ye wille of god:
 died / and was leid w
 his fadiris: z sey corrup
 tiō / but he whom
 god reid fro deap: sey
 not corrupciō / p̄for
 bi jcu be it knowen to
 zou pat bi hy remissi
 on of synes is teild to
 zou. fro al synes. of
 which ze mytē not be
 iustified in ye laue of
 moyses / in ris eche.

man pat bileuey: is
 iustified / p̄fore seze yf
 it come not / zou pat is
 bifore seide in ye profe
 tis / ze dispilers / z seze
 z wouder ze z w ze sta
 tend abroad: for / wor
 he a werk in zour day
 es / a werk pat ze schin
 ten not bulene: if ony
 man schal telle tt to /
 and whāc rei zedū
 oute: rei p̄ied pat in
 ye labot supuge rei schul
 den speke to hem yre
 wordis / and whāc y
 syuagoge was iest: ma
 ny of iewis z of come
 yngis wouduppuge
 god: suedū poult bar
 nabas / and in ye salar
 supuge: al iust. 7
 Citee cam togidre: to
 yre ye word of god / z
 iewis lien ye p̄ple. z
 weren fillid w yre
 vic. z azenleiden re
 y spake z coulatē ye: y rei
 schulden duelle i y stō of god /

I haue fouden dauid þe
sone of iesse. a man af
tir myn hert: which
shal do al my wille
of whos seed bi re bi
heste of god hay led
oute to israel a sawy
oure ihu: whāue ioo
þe chid bifore þe face
of his conyuge þe
bapty of penance
to al þe peple of isrl / &
whāue ioon fillid his
couys: he seide / I am
not / whom þe demen
me to be / but lo he comey
astir me & I am not
woyri to do of þe scho
on of his sect / Driþe
& soues of þe kynd of
brahm. & which in þe
dreden god: to þou þe
word of hely is sente
for þei þat dwelliden
at ierusalem & þrinne
of it. þe kenne not þe
ihu & þe voices of pro

phes. þat bi euy labor
ben red: demeden & fillid
den / & þei fouden in him
no cause of deuy: & ar
den of pilate þat þei
schulden slee him / and
whāue þei hadden en
did al þingis þe weren
writen of hy. þei token
him downe of þe tree: &
leiden him in agrāue / &
god reid him fro de
þe þe þat day: wh
che was seyne bi mo
þe daies to hem þat
wenten to gidit wy
hym fro galilee into
ierusalem which be
al now his witness
to þe peple / and we
scheuwen to þou þe bi
heste þat was made
to oure fadris / for god
hay fulfillid us to
þer soues: & a þen ra
lid ihu / as in þe secū
salme it is writen / þe

me

f.

zeuyuge byngues &
 mondus. to be made by
 ye handis of heu/ but
 ye unillituid of ye crite
 was departid: & sum
 weren wyse ye iewis.
 & sum wyse ye aposthus/
 but whaunc ye was
 made in assaunte of ye
 heven men. & ye iewis
 wher pncis to tur
 menten & to slouenhe:
 yei vnderstoden & fled
 deu togidre w ye crite
 of bycrouye & iustw &
 diten & in to al ye cu
 tre about/ and yei p
 chiden yere ye gospel
 : & al ye multitudine was
 moned togidre in ye
 echyng of heu/ poull
 & barnabas ducte at
 iustwyl/ and a man at
 iustwyl was like in ye
 fact: & had sette croked
 fro ye modur woumb.
 whiche nenere had

goou/ ye herd poull
 spelyng / and poull bi
 held hym & sey nat he
 had fey nat he schul
 de be made saaf: & sey
 wyse agret voic / rise
 you vp ryt ou ye fact/
 and he hynderwalla
 de / and ye peple whaunc
 yei hadden seyen y
 poull did: rende her
 voic in licaon aige &
 seide / goddis made like
 to men. ten conuen to
 vs dou / and yei depre
 barnabas iustw &
 poull mercure: for he
 was ledre of ye word/
 and ye prestis of iubi
 nat was bifore ye crite:
 brouyten whis & crow
 nes bifore ye jatis w
 peplis. & wolden hane
 made sacrific / and
 whaunc ye posthus
 barnabas & poull her
 den ye: yei wolente

yngeſ þat weren leide
of poull. and blaſtme
den / þine poull & bar
nabas ſtydfafſtly leide /
to þou it bihoſte firſte
to ſpeche þe word of god
but for þe putten it a
wey. & hau demed þou
vniwoþi to euilaſtyge
lyf: lo we turuen to
heþen men / for lo þe
lord comaundid vs /
hau ſete þe in to hit
to heþen men: þat þ^u
be in to hely to þe vt
meſt of erþe / and he
þen men ioyeden & her
den & gloufiden þe wor
de of þe lord / and bele
ueden as many as we
ren infore orderud to
euilaſtyge lyf / and þ^e
word was ſowen in al
þe cuntre / but þe iewis
ſtenden religious wy
men & oueſt. & þe wo:
reſt men of þe cite:

of 7 leed

& ſtreden pſecuaõn a
þen poull & barnabas
& dryuen hem out of
þer cuntres and þe
ſchooken a wey to hau
þe duſt of þer feet: &
camen to pcoþe / and þe
diſcipulis weren fillid w
ioye & þ^e holy gooſt /
But it biſid ac
þe pcoþe þat þe
entreden togidre into þ
ſynagoge of iewis. and
ſpaken: lo þat a ful
gred multitude of i
wis & greciſ beleued
but þe iewis þat wen
vnbileful. reiſid per
cuaõn & ſtreden to
þe þe ſoules of heþen
men aþens bryen þe
but þe lord ʒaf ſome
þees / þefore þe duell
den ureche tyme & di
den truſtily in þe lord.
beryng wituellſyng
to þe word of his ʒa

nes and whāne rei
 hadden ordeyned p̄st̄r
 to hem bi al re cities:
 ⁊ hadden p̄ied wry
 fastynges fastyngis:
 rei bitoken hem to ȳ
 lord in whom rei bi
 leeneden / and rei pal
 liden perfide. ⁊ camē
 to pompeie / and rei
 spaken ye word of ye
 lord in wegen: ⁊ ca
 men wū in to italie /
 and fro rens rei wē
 ten bi bote to antio
 che: hy whens rei
 weren taken to ye
 ḡce of god in to ye
 werke pat rei fillid /
 and whāne rei were
 comen ⁊ hadden ga
 tid ye church: rei tel
 den hou greet ringis
 god did in ȳ hem / ⁊
 pat had opened to he
 ren men ye doore of ȳ
 heu / and rei duellid

ū alial tyme w̄ ȳ dila
Aud sū pho / x̄v. c.
 came wū fro ni
 dee. ⁊ tauyten buyeren
 pat but ye lwn arcaadid
 afur ye laue of moy
 ses: ye mon uot be m̄
 de saaf / ȳfore whāne
 rei was maad uot
 alial discacioū to pu
 le ⁊ barnabas azenhē:
 rei ordeyned ȳ poull ⁊
 barnabas ⁊ sū of of
 hem schulden go vp to
 ye apostles ⁊ prestis in
 ierusalem / on ris quel
 tioū / and so rei weren
 led forr of ye church:
 and passid bi heuyt ⁊
 samarie / and rei telde
 ye consilacioū of hepen
 tucen: ⁊ rei maden gre
 et ioye to al ye buyen /
 and whāne rei camen
 to ierlū: rei were rel
 seyned of ye church ⁊
 of ye apostles. ⁊ of re

her wotis / and þei stap
ten out amonge þe pe
ple: & credeu & seiden
men what doun ze se
ring: / and we ben de
cedly men like þou: &
schewen to þou / þat ze
ben conuertid fro re
se veyne ringis to þe
hryunge god: þat in
de heuene & erþe & þe
see: & al ringis þat ben
in heu / whiche in ge
neracioun passid: ful
fid al folkis to goun
in to her owne weies
and þat he lefte nothi
ng wipoute wicnes
synge in wel wyunge
for: he gaf reyne fro
heuene & tymes beynge
fruit: & fulfillid þou
her tis w^e mete & glad
welle / and þei seynge
rele ringis: beneyis
swagiden þe peple. þ^e
þei offreden not to he

bne sum ierwis am
oie fro antioche & þe
coupe: & conselden þe
peple: & stonpedu þe
le: & diowen out of
þe citee: & gessiden þ^e
he was deed / bno w
ne discipulis weren co
men awhite him: he
roos & went in to rea
tee / and in þe day hi
yuge he wente forþ
wip barnabas into
derben / and whane
þei hadden pchid w
yillic citee & tauzte
manye: þei turned
aȝen to iustis & yo
tipe & to antioche / con
fermynge þe sortis of
discipulis & monastis
þat þei schuld: duelle
in seip & seiden / þat bi
many tribulacioun
& agwuchis: it wip
uey us to entre into
þe kyngdom of heu

dis of profens a con-
 den to hyu / ag reth lth /
 ten / after þis 3 schal
 turue azen. and vylhel
 de þe tateruade of
 danif þat felde dū:
 and 3 schal vilde aze
 þe cast dū þingis
 of it / and 3 schal rei
 leit: þat of men seke
 þe lord / and alle fol
 lus ou which my na
 me is clepid to hely-
 þe lord wyge þis þig
 sey / fro þe world þe
 werke of þe lord is
 kuouen to þe lord / for
 which þing 3 deme
 hem þat of hepen me
 ten ouitid to god: þe
 to be not dischid / but
 to write to hem: þat
 þei absteyne hem fro
 defoulyge of nauw me
 tis & fro fornycaōn
 & straubynge þingis of
 blod / for moyses of

elde tymes hay i alle
 citees hem þ̄ p̄dhyu hi
 in synagogis: where
 bi eche salot he is
 red / þan it pleid to
 þe apostlis & to þe el
 dre men wip alle þe
 churche to chefe men
 of hem & sende to ana
 chy w̄ poui & barna
 bati / judas þat was
 named barsabas. &
 silas þe first men a
 munge bryen & wro
 ten bi þe hondis of þe
 apostlis & eldre bryen
 to hem þat ben at au
 tioche & sūc & sūc.
 bryen of hepen men:
 gretynge / for we hee
 ten þat lū wenten out
 fro vs. & troubliden
 wip wordis & turue
 den vps dū þoure son
 us to which me we
 couandidē not: it
 pleid to vs gadryge

eldre men: & telden hou
greet þingis god wy
hem did / but sume of
ye herisee of ye farises
yat vileueden: risen
vp & seiden / yat it bi
houey hem to be ar
cūadid and to coma
mūde to kepe also ye
lawe of moyses / and
ye aposthis & ye eldre
men camen togidre:
to see of his word / &
whāne j̄c was ma
de greet sekynge here
of / petrus roos vp & sei
de to hem / biȝen
ȝe witen yat of elde
daies in ȝou: god dyc
es bi. my mony heȝe
men to here ye word
of ye gospel and to bi
leue / and god yat h
lmeue hertis hare
wituellynge: & ȝaf
to hem ye holy gost
as also to vs / and no

þing driuer side biȝen
us & hem: & denide ye
hertis of hem bi ten
now þine what ten
ten ȝe god. to punte
a ȝou a ou ye neckis
of ye discipulis: wh
che neȝ we neȝ oȝ
fadnis myȝen here:
but bi ye gr̄e of oure
lord ihu crist we bi
leuen to be saued: as
also rei / and alle ye
multitude held pees:
and herd barnabas
ban & poull tellȝe
hou greet hygues &
woundis god diden
hem in heren men
and after yat seiȝe
den pees: ȝames an
swerde & seid / biȝen
her ȝe me / Symon
teld first hou god bi
sitede to take of ye
ȝen men a pple to
his name: & ye wor

hou þei hau hem/ and
 barnabys wolde talic
 wth h^e þou: þat is na
 med/ but poull p^{re}dic
 h^e. þat he þat depart
 wth fro hem fro painth
 he. 7 went not wth h^e
 wth to þe werl: schulde
 not be resseyuede/ and
 dissenaoun was made:
 so þat þei departiden
 a wyne/ and barna
 bas toli marke: 7 ca
 me bi towe to cyre/ 7
 poull ches silas and
 went to þe þe b^{ri}
 þen 7 was vitalicu to
 þe g^{ra} of god/ and he
 wore bi linc 7 alic
 7 confermed þe church:
 comaundige to kepe
 þe hecctis of apostles
 and eldre men/ xvj. c.
And he cam to
 derben 7 l^{it}erem
 and to adisaple was
 þe bi name tymothj

þe sone of a newelle crif
 tene 7 of þe fadir h^ere
 and byperou þat we
 renⁱⁿ at l^{it}eris 7 þom
 e: sooldiden good wit
 nellynge to hem/ and
 poull wold þat þe ma
 schulde go forþ wth hem:
 7 he took 7 arcaidid
 hem. for ierwis þat
 weren in þe places/
 for al wth þe þe
 fad^{er} was h^ere/ whā
 ne þei passiden bi ac
 es: þei bitoken to þe
 to kepe þe techyngis
 þat weren demed of a
 postles/ and eldre men
 þat weren at ierlin/ 7
 þe churches weren con
 fermed wth ten 7 enax
 siden in noubre eche
 day/ and þei passiden
 frige 7 to amaree of
 galathie: and weren
 forbeden of þe holy go
 ost to speke þe word

in to oon to these me
and send to you wip
oure moſte der worre
briſere barnabas &
poul / men pat zeuen
her lynes: for ye na
me of oure lord ihu
crist / yerfore we ſen
ten Judas & ſilas. &
ye ſchulen telle ye ſa
me pingis to you bi
wordis / for it is ſeyne
to ye holy goſt & to
us to putte to you no
ping more of charge
þane yeſe needful ping
is: pat ze abſteyne 3ⁱⁱ
fro ye aſſid pingis
of manureis. & blood
ſtranghunge & fornic
aion / fro wandj ze ke
pyunge you: ſchule do
wel / fare ze wel / jefore
ye weren lete go & ca
men dū to amochē:
and whāne ye unalti
tude was gedude: ye

token ye epiſtle. wip
dye whāne ye hadde
red: ye loyente on ye
confort / and Judas &
ſilas. & ye for ye weren
profens: confortiden
briſen & confermeden
wif ful many wordis
but after j^r ye hadde
be ye alital whyle: ye
weren lete go of bri
ſen wip pres to hem
pat hadden ſente hem
but it was ſeyne to
ſilas to duelle ye / and
Judas went alon to
ierlin / and poul & bar
nabas ducten ac
aodj. techyngge & pre
chige ye word of ye
lord. wip oþ many
but after ſūme daie
poul ſeid to barnabā
turne we azen & viſi
te briſeren bi al awo
in which we han j^r
chid ye word of yelord

duelle/and sche con-
 freyned vs / and to ws
 done whāne we zede
 to pier: a dany sele
 pit had Aspirt of dy
 mynaaon mero vs/
 whiche jat greet wy
 nyng to hie lordis
 in dymnyng / ris
 lued poull & vs: & ai
 ed & seide / yese men le
 seruauntis of ye hie
 god: yat tellen to 3^u
 ye wei of helpe / and
 yo sche diden in ma
 ny daies / and poull
 soe whid & turned: &
 seid to ye spirit / 3 / co
 mande yee in ye na
 me of ihu crist: yat
 you go out of hie
 and he went oue in
 ye saue oue / and ye
 lordis of hu. sezen
 yat ye hope of hie
 wyngye went a
 wey: and yei tolien

poull & filas & iode
 in to ye diom place
 to ye pncas / and yei
 brouzten hem to ye
 magistratis & seiden
 yese men distribhd
 oure citee: for yei be
 iewis. & scheiwen a
 custom whid it is
 not leueful to vs to
 resseue uery do: syen
 we ben romaynes / &
 ye peple & magistra
 tis riuen ayeus hē:
 and whāne yei hadde
 torent ye cooris of
 hem. yei comāndiden
 hē to be leten wy / 3
 dis / and whāne yei
 hadde yonen to hem
 many woundis: yei
 senten hem in to pri
 sou / and comāndide
 to ye lieper: yat he
 schulde hepe hem in
 ligently / and whāne
 he had takeliche a

of god in this and
whāne sei camen into
mylie: sei assaiedeu
to go in to bithyue.
7 se spirit of ihu suf-
ferid not hem / but
whāne sei hadden pas-
sed bi mylie: sei came
doun to troade. and a
vision bi myzt was
schewid to poull / but
a man of macedonye
sat stodd: pierd him &
said / go you in to ma-
cedonye & help vs / and
as he had sey se visio-
n: anon we louzē
to go fory in to mace-
donye / and werē ma-
de certeyne pat god
had clepid us to p̄dj
to hē / and we zeden bi
schip fro troade & ca-
men to sauatracia
wy freite courd: &
se day luyng to ne-
apolis / and fro reus

to philippis. pat is se
fust parte of macedonye
se cite of colonye / and
weren in vis cite si-
me daies: & spakē to
gidre / and in se day
of salotis. we went
fory wyout se zate
bifidis se flood wyer
pier sempd to be: &
we saten spaken to
wymen pat camen
to gidre / and a wōmā
hdda bi name apur-
pulle of se cite of
tiatureus: wouschp
yngē god herde / wh
os hert se lord opi-
ned to zene tent to
se ringis pat weren
seid of poull / and wh
āne sche was bap-
tid & hu hous: sche
p̄ied & said / if se han
dened pat i am sey-
ful to se lord: entee
se in to myn hous &

ye day was come: ye
 magistratus senten-
 ciall apollis & sciden/
 deliuered you to me/
 and ye hepere of repri-
 son wold yese wordis
 to poull: yat ye ma-
 gistratus hau sent y
 ye dehuered/ now
 yfore go ye oute: &
 go ye in pees/ and po-
 ul lord to hym/ ye sen-
 tra vs men of roma-
 in to pson y weren
 beten openly & vnda-
 pned/ and now puci-
 ty ye bryageu vs ou-
 te/ not so but come
 ye hem self & deliue
 vs oute/ and ye each
 pollis wolden yese w-
 ordis y to ye magis-
 tratus/ and ye drede?
 for ye herden yat ye
 weren romaynes/ &
 ye camen & bi sedji-
 den hem & ye brouz-

ten hem out. prieden &
 yat ye schulden go ou-
 re of ye atee/ and ye
 zeden out of pson: &
 entreden to iudie/ and
 whane ye seyeu bry-
 ce: ye confortadu he-
 & zeden for // xvij. c.

And whanne ye
 haden passid
 bi amphipolis & ayo-
 loupe: & ye camen to
 telolouyk where was
 ahuagoge of ieris/
 and bi custom poull
 entred in to hem: and
 bi yre satotis he wda-
 uide to hem of scriptu-
 ris: & openyd & sche-
 wed yat it bihoftte cit-
 to suffice: rise azen fro
 dey/ and yat yis is
 ihus crist: whom y
 telle to you/ and hu-
 me of hem bilened:
 & weren ioyued to poull
 & to silas/ and agret

precept he put hem in
to ye mar p̄son. ⁊ stre-
rned ye feet of hem in
a tree / and at mydnyght
paul ⁊ silas worship-
piden ⁊ hereden god: ⁊
yei pat were in trespige
herden hem / and sodey-
nety. a greet crye mo-
nyng was made: so
pat ye fōndementis
of ye p̄son was mo-
ned / and alle ye dores
were openyd: ⁊ ye
bōndis of alle weren
lousid / and ye keper
of ye p̄son was awa-
kid: ⁊ syc ye jatis ope-
ned: ⁊ wyi alwerde
drauen out he wolde
haue slawe hui silk.
⁊ gessiden pas ye men
pat weren bounden had-
den flected / but paul
criede wyi. a greet voi-
ce ⁊ seid / do you no
harm to ye silk: so: al

we ben here / and he
arid lyt ⁊ entred: and
tiembhd ⁊ felle dū
paul ⁊ to silas at he
feet: and he brougt
hem wyi out fory: ⁊
seid / lordis what in-
houer me to do: ⁊
be maad sab: / and
yei seiden / bileene you
in ye lord ihu: ⁊ you
schalt be saaf ⁊ rym-
ng / and yei spoken
to hyui ye word of ye
lord: wyi al pat we
ren in his hond: ⁊ he
toke he in yllk our
of ye nyxt: ⁊ wald
he wōndis / and he
was baptisid: ⁊ alle
his hors anoon / and
whāne he had lede
hem to his hous: he
seide to hem aboid /
and he was glad w
al his hond: ⁊ bileued
to god / and whāne

& men not atene / b^t
 whanne ye icwis i
 thesolyk hadde kno
 we. y also at ber ye
 word of god was p
 chide of pou: ye ca
 men ydn mouyuge
 & diatrublyng ye man
 tande and yo mo^t
 bryeu detynerden
 pou: pat he schuld
 go to ye see / vnt hils
 & tymothj duelliden
 yre / and ye pat ledde
 loy pou: ledde hy to
 athenes / and whan
 ne ye hadden take a
 mandement of hym
 to silas & to tymothe.
 ye hit hyugly ye
 schulde come to hy:
 ye women for / And
 while pou a lode he
 at athenes: his spi
 rit was moved w^h
 for he sez ye cite w^o
 zoun to ydolatrie / ye

fore he disputid m^t
 syuagoge w^h icwis
 & w^t men pat woulde
 yden god and m^t
 doon place vial dai
 es to hem pat herden
 and sume epicureis
 & stoicis & filosofis
 disputiden w^h hym
 and sume seiden / w^h
 wole ye lower of wor
 dis seie? / and oyr
 seiden / he senyy to be
 a tellere of newe fon
 dis: for he telde to he
 ihu & ye azenryuge
 and ye token & ledde
 hi to ariopage & sei
 den / moybue we wit
 what is ye newe
 doctrine pat is seide
 of ye: / for you b^u
 est m^t sume newe y^g
 is to our cris / y fore
 we wolen wit: what
 yese yngis wolen w^h
 for alle men of athe

multitude of here
men worshipiden
god: & noble wy
men not a fewe / b
re ieris hadden en
vie & token of re co
myu ppele / sume
puel men / and wh
ane rei hadden ma
de a companye rei
moneden re cite / &
rei camen to jasons
hous & souyte hem
to brynge fory amo
nge re ppele / and w
hanc rei souiden hem
uot. rei draibon ja
sou. and sume bri
reten to re pias of
re cite & creden. pat
yese re ten pat mo
uen re woulde & hi
du rei camen: w
miche jason w lley
nedu / and yese
al don azens re
manuementis of

re empoc / and seuen
pat un is an oyr
kyug / and rei wo
nyden re ppele & re
phas of re cite he
ryuge yese pnyg
and whanne satiff
facion was taken
of jason: & of oyer
rei leten poult & linc
go / and anoou by
uyt bryeu leten si
las go in to verda
and whanne rei ca
men yidre rei cam
den into re synago
ge of ieris / but re
se were re worpien
hem pat beu at the
solouyk / wynch resty
nedu re word wy
al desue: ech day le
kyng stripturis. of
yese pnyg had den
so / and many of re
bilenedu. & of re
reu women house

in quere in a mā
 in which he ordeyned
 & gaf fey to alle men:
 and reulid hi fro day
 and whāne he hadde
 herd re aȝen rlyge of
 deed men / fūme ſcor
 nedn & ſūme ſeiden /
 we ſchule here ſee of
 re of yis yng / ſo pou
 le wcuten out of re
 myddal of hem / but
 ſūme drowen to hȝ:
 & bdeneden amonge
 whiche dyuile aris
 pagne was / and a
 woman by name da
 maris & of mē w he
A ſur re xviii
 ſe yngis pou
 le zed oute of athenes
 and cam to corinthē
 and he found aman
 a iewe aquyla by na
 me of poure bytyd
 he late cam fro yta
 lie: & pꝛeſalle his

wyf for pat claudius
 comādid alle iewis
 to departe fro rome.
 & he cam to ^{hem} and for he
 wa of re ſame craft:
 he duellid wy hem
 & wrouzte / and ſei we
 ren of ropmakers craft /
 and ^{he} diſputid in rely
 uagoge by eche ſatyr
 puttyngge amonge re
 name of reior ihu / and
 he conſeald iewis &
 grecus / and whāne
 ſilas & tymothe came
 fro macedonye: pou
 gaf beſynelle to re wor
 de / and wituellid to re
 iewis: pat ihu is crut
 but whāne ſei aȝen
 ſeiden & blaſſemedu:
 he ſchook a wey his
 clopis & ſeide to hem /
 zour blood be on zoe
 heed: & ſchal be dene
 fro hēnes fory. & ſchal
 go to heȝen men / and

nes & comeligijs zeue
 tet to noue op pig: of
 ey to seie ey to here
 su newe pig/ and pou
 le strod i re myddel of
 anopage & leid/ me of
 Athenes bi alle pigs
 I see ^{as} beyne wo: /
 schippers/ for i pallid
 siz zoure man metis:
 & fonde an anter in
 which was witten to
 re vuknowue god/ fo
 re which ze vuknowi
 ge wolschypen: pis pig
 I schewe to zon/ god p
 made re wold & al pig
 is p^r be in it: pis wils
 is lord of heuene & of
 erye. Duellij n in tēpl
 maad w^y hondes/ mei
 pis wolschypid bi wā
 ues hondis. neij hay
 need of ony pig: for
 he zeuyp list to al men
 & beryuge & al pigs/ &
 made of con al rekyde

pig

of me to enhabita on
 alle re face of re erye.
 deturmyngge tymes &
 deyned. termes of re
 duellhyge of he to se
 ke god/ and is permi
 ture rei seie hy ey sy
 den: pouz he le uot for
 fro edj of zon/ for i hi
 we lyue & inobenz
 ten/ as allo sume of
 poetis seide/ an we ten
 allo re kynd of hi/ fo
 re se^r we be re kynde
 of god: we schulde
 n^t deme rat godly pig
 is like golde & setua
 ey stou ey to grauy
 ge of craft & rouy
 man/ for god dispy
 re tymes p^r pis vukn
 nyge: & now schewy
 to men. rat al ey
 where don penaunce
 for he rat hay ordy
 ned a day in which
 he schal deme re wor

Iren & bi wote cam to
 linc/ and puffed &
 aquila camen wip
 hi whiche hadden chp
 pid his hood in tence/
 for he had a vowe/ &
 he cam to effelic & he
 he leste her. and he
 sede in to re synago
 ge: & disputid w' re
 wis/ and rei piden
 pat he schuld duelle
 woge tyme: he con
 sentide not/ but he
 mad fare wel & seid
 este & schal turne a
 yen to you if god wo
 le: & he went for to
 effelic/ and he cam
 don to cesare: & he
 sede by & grete re chu
 che: & cam don to
 antioch/ and whā
 ue he hadde duellid
 ree sint hat of ty
 me: he went for by
 rewe pioni re cūter
 walkyng

of galathie & frugie/ &
 confermed at re die
 aphus/ but a new ap
 pollo bi name: a man
 of ausaūdic bi kynde/
 a man eloquence ca
 me to effelic: & he ws
 mysty in scripture/
 no man was taye
 re wey of re lord: &
 was ferwent in spi
 rit & spake & taye
 diligently yo ymagis
 pat weren of ihū: &
 tuewe anly re bap
 tym of jara/ and yo
 man bigan to do trul
 tily in re synagoge/
 whom whānc p'ri
 alle & aquela herde:
 rei token him & more
 diligently expoude
 to hi re wey of re lord/
 and whānc he wo
 lde go to achape: b
 yeren crateden & wo
 ren to re discipus

he passid fro pens: &
cutide in to ye hous
of a mist man. Site
bi name yac worldy-
pid god. whos hous
was ioyned to ye sy-
nagoge/ and criste
pface of ye synagoge:
bilenyngte to ye lord
my. al his hous/ &
many of ye coump-
es herden/ and bilene-
den: & weren cristened
and ye lord seid bi-
nyte to poult bi a
vision/ wyle you die-
de: but speke & be n^t
stille/ for I am wyse
& no man schal put
to yee to noye yee: for
myche peple is to me
in yis citee/ and he
duellid yere aȝer &
sux monethis techig
e amonge hem yemou-
de of god/ but whā
he gathon was pro

consul of a chape-
re wis risen by wy-
oo wil aȝens poult:
leden him to ye down
& laden/ aȝens ye law-
yis consuley men to
worldhye god/ and
whā he poult bigan
to opene his moun-
gathon seide to yee
wis/ if ye were ouy
wieldid yig cry end
respalle ye ieris. ry-
ly: schade suffre
but if questions be
of ye word & of yem-
mes of your lawe:
bi see you self/ y wold
not be downeliman of
yese yuges: and he
drof hem fro yedown
place. and no ying
of yese was to char-
ge to gathon/ and
whā he poult had
abiden manye daies:
he seide fare wel to m

and al toke sature pface
ye synagoge. & drote by
ye down place:

fro hem & departede re
 dilaplis / And dispute
 de in se stole of amy
 ty man eche day / was
 was don bi riber ze
 ro / So pat A pat dued
 taken in alie heideny
 word of se lord. iewis
 & heren men / and god
 bid. vnes not smale
 bi se hond of poule:
 So pat ou siue men y
 sudanes weren born
 fro his body / an seen
 nells departiden fro
 hem: & wickid spiri
 tis wenten oute / but
 also siue of se iewis
 cristis: zeden abou
 to clepe se uame
 of se lord ihu crist.
 on hem pat hadden y
 nel spurtis & seiden /
 come you bi ihu
 whom pouil pchyp /
 and se weren senene
 sones of a iewe stre.

uen a pnce of pftis:
 pat didn vis ymg /
 re ynel spurt answere
 rid: & seid to hem / I
 know ihu & I knowe
 pouil: but who ben
 ze: / and se man in
 which was se waik
 dued sepid on hem:
 & hadde se vicone of
 wehe & was stronge
 ayeus hem: pat sei
 naliid & wondid fled
 den awei fro pat ho
 us / and vis ymg ro
 made huowen to alle
 iewis & heren men: y
 duelliden at. Efel /
 drede fel dou on hem
 alle: & sei magnific
 den se name of se lord
 ihu. and many men
 beleueden & camen hi
 nowlichyge & tellynge
 her dedis / and many
 of hem pat sueden
 curous yngis: bio

John of W...
 ...
 ...

if ye schuldre rescey-
ue him / whidi whā
ue he cam: 3af mych
to hem rat bilouede
for he greetly ouercam
icwis: & schewid ope
ly by scripture f̄ ihū
is crist: **xv. cap.**

And it bifel wh
anne apollo
was at corinth: if
poul whanne he had
go ye here cowas. he
cam to effelic. & foud
fū of discipulis: & he
leid to hē / wher ze f̄
bilouen han resceyne
de ye holy goost: and
ye leiden to him / but
neif we han hard:
if ye holy goost is /
and he leid / if for m
what yng beu ze
baptid: and ye lei
den / in ye baptyim of
joun / and poul leide
joun baptid re

ple in baptyim of p
uance. & tauyt rat
ye schulen bilouen m
him rat was to comy
nge aftir him. rat is
m ihū / whanne ye
herden rese yngis:
ye weren baptid m
ye name of ye lord
ihū / and whanne pou
le had leyde on hem
hondis: ye holy go
ost cam in hē. & ye
spaken w̄ langages
& professeden / and al
weren almost euery
men / and he 3ed m
to ye synagoge & sp
ke w̄p crist ye mo
ueris dispunge & ar
tyuge of ye kyngdō
of god / But whan
ne sume weren her
ded & bilouede not
ar-siden ye wey of
ye lord bifore ye mul
titude: he 3ed away

re of hir schal bigy
 ne to be destroyed:
 whom al .iij. x. ye
 would wo: schipir/
 whane yese rugis
 weren herd: yey we
 ren fillid wiy 7 re
 7 meden 7 leiden/ gre
 te ys 7e dranc of ef
 feliand: 7 7e citee w^s
 fillid wiy confusio
 ni/ and 7ei maaden
 an astant w^s oo wil
 to 7e teatre 7 token
 geyns 7 aristark /
 men of macedouye le
 lauis of pouil/ and
 whane pouil wold
 haue entred in to 7e
 peple: 7e discipus
 sustreden not/ and
 allo tyme of 7e pn
 as of alie pat were
 his frendis: sente to
 hym 7 piden pat
 he schuld not 7ene
 hym self i to 7e teatre

and of men criden of
 rugis / for 7e church
 was confusid: 7 ma
 ni wisten not for wh^e
 cause 7ei weren come
 to gidie/ but of 7e pe
 ple 7ei dioune away on
 misandrei while 7e
 iouis putiden hym
 for/ and misandee
 and w^s his hond si
 leuce: and wold 7eld
 reisou to 7e peple/ and
 is 7ei liuewen iuche
 was a new: oo noys
 of alle men was in
 de curage as by tra
 ue ouis/ greet dia
 ne of effelands/ and
 whane 7e sathe had
 celid 7e peple: he
 seid / men of effelie
 what man is he 7e
 knoweth not pat 7e
 citee of effeliand is
 7e wuschiper of 7e
 greet dranc 7 of 7e

urten togidre booke
brēueden hem before
alle men / and whan
we ye p̄ncas of þe we
ren acōntid: þe fou
den mony of fyfty
þouland þens / so stro
ugly þe word of god
werid & was confer
nid / and whāne þe
se ringis weren fillid:
þoull þoled in spirit.
afur þat maacedōnye
was palled & aaye
to go to ierlm & leide
for afur þat I schal be
þere: it bihouey me
to se also rome / and
he sent in to maacedō
nye twey men þat
mynystrid to hū
tymothe & crafte: and
he duellid for tyme
in alie / and agreet
troublyage was w
de in þat day: of þe
wey of þe lord / for a

man demetric brū
me a wordhere in sy
uer makid siluer bo
wis to dyane . & jat
to crafty men mych
wrynunge / which he
depid togidre he þat
werē suche made we
ke men: & seid / men
þe witen: þ̄ of þis
crafte mych wrynunge
is to vs / and þe seen
& hūen þat þis þoull
cōsuley & turney a
wey medhe þeple n̄
oonly off efre h̄e. w̄
al weste of alle alie.
& seley / þat þe ten
not goddis þat ven
made w̄ hondis / and
not oonly þis parte
schal be in perell to
vs to come in to re
p̄ce: but also þe t̄
pte of þe greet dyane
schal be acōntid in to
nouye / þe & þ̄ maid

of hir schal bigg
 ne to le distaned:
 whom al alre & ye
 would wo: schipir/
 whane yese rugis
 weren herd: yey we
 ren fillid wry & re
 & meden & leiden/ & re
 re ys ye diane of ef
 feliand: & ye citee ws
 fillid wry confusio
 un/ and yei maaden
 an assant w' oo wil
 to ye treatre & token
 geyns & anstark /
 men of macedonye le
 laws of poml/ and
 whane poml wold
 haue entred in to ye
 peple: ye dilapth
 sustreden not/ and
 also sume of ye pn
 as of alie yac were
 his frendis: sente to
 hym & prieden yac
 he schuld not yene
 hym till ito ye treatre

and of men aiden of
 rugis / for ye church
 was confusid: & ma
 n wisten not for wht
 cause yei weren come
 to gidre/ but of ye pe
 ple yei diowne awei con
 fusiand: while ye
 newis putiden hym
 for: and aulandre
 and w' his hond li
 ceuce: and wold yed
 reison to ye peple/ and
 as yei liuewen yuche
 was new: oo noys
 of alle men was ni
 de curage as by uer
 ne ouris/ greet dia
 ne of effeliand/ and
 whane ye sathre had
 cesid ye peple: he
 seid/ men of effebe
 what man is he y'
 knowth not yac ye
 citee of effeliand is
 ye w'rschiper of ye
 greet diane & of ye

uzten togidre bookez
brēueden hem before
alle men / and whan
he se þat of þe we
ren acōntid: þe fōn
den mony of fyfty
þousand pens / so stro
ugly þe word of god
werid & was wafer
nid / and whāne þe
se þingis weren fillid:
þou þoled in spirit
astur þat macedōnye
was palled & aaye
to go to iertin & leide
for astur þat þe schal be
þere: it bihoney me
to se also rome / and
he seut in to macedō
nye twey men þat
myuþrede to hu
tyuothye & crafte: and
he duellid for tyme
in alie / and agret
troublage was w
de in þat day: of þe
wey of þe lord / for a

man demetrie brād
me a wordere in þat
uer makid siluer ho
uis to dyane . & þat
to crafty men myche
wrynge / which he
depid togidre þe þat
werē suche made twe
ke men: & seid / men
þe witen: þ of þis
crafte mych wrynge
is to vs / and þe seen
& huen þat þis þat
cōseiler & turney a
wey meche þeple / n
oonly off effrye. v
al weste of alle alie
& seiey / þat þe ten
not goddis þat þe
made w^c hondis / and
not oonly þis þat
schal be in perell to
vs to come in to re
preef: but also þe
þe of þe greec dyane
schal be acōntid in
nouze / þe & þe maud

find/ yete for yet wen
 ten before & a woden bo
 at noade/ for we schy
 piden astu^{re} daies of
 yere lowes fro filip
 pus. & camen to hem
 at troade in fyue da
 ies: where we duet
 ten seven daies/ and
 in ye first day of ye
 woke whyane we ca
 men to breke bread:
 poull disputid wir
 hem & schuld go fory
 ye in ye morow/ and
 he drow; alonge ye
 seruida tyl in to
 mydnyzt/ and ma
 ny lampes weiren in
 ye Soler: where we
 weiren gadnd togid/
 and a yong man ent
 us bi name: sat
 on ye wyndowe/ and
 whyane he was falle
 in to an heavy sleep.
 while poull disputid

longe. & slepyng he
 fel don fro ye ynd sta
 ge/ and he ws taken
 vp: & was brouyt dee
 d/ to whom whyane
 poull cam don: he lay
 on hy. & bidywid & lei
 de/ nyle se betroublid/
 fore his soule is in
 hym/ and he wente
 vp & brake bread & et
 & spake ynowz vn to
 ye day. & so he went
 fory/ and yet brouyde
 ye chuld alyue: & wi
 weiren confortid gret
 ly/ and we wente vp
 in to alleynge: & schy
 piden in to allon. to
 take poull fro yens/
 for so he had disposid
 to mali iourney by
 loud/ and whyane
 he found vs in allon:
 we taken hy & came
 to miltene/ and fro
 yens we schyppiden i

schuld of uibute / yfor
whane it may not be
yenseide to yese ying.
is: it bihouey 3ou to
be ceased & to do no
yng folky / fore ze
han brougt yese we
ney. sacrilegries. nei
yur. blassemyage 3oc
godesse / pat if deme
tr. and ye werline
pat beu w^f ym. hau
caule yens ouy ma.
yow ten courtes of
dames & juges: aca
sen in eche of. if ze
schau our of euy oru
yng: it may be a
seged in ye lawful
churche / for w^f ym i
perel to be repleued
of yis daies dilena
ou. sichu no man
is gilty of whom we
mout 3ad reison of
yis reynge to gidie
and whane he hadde

seide yis ying: he let ye
peple gro. x. v. v.

Ad after ye m
yle ceased: pa
le deyd ye discipulis: &
monestred yem. & seyd
faw wel. and he wen
forth to go in to ma
cedonye. and whane
he had walkid bi yo
coztis and had mo
nestred hem by many
wordis. he cam to
grece where w^f ham
he had be yre moue
yis. ye ierwis leyden
a speid for ym pat was
to saille in to sicily
he had couel to me
ue azen by maaco
me and suspater
of purty boroent
folwid hy / of thesle
lonyceses afluall &
secoudus & gayus &
dericus & tymothe &
ashaus. titicus & tu

we

fini yel

be my self p'prouere
 ran my self / So pat
 I coude my cours & ye
 mynyfeste of re we:
 de which I resseyued
 of ye lord ihu: to wit
 nelle the gospel of re
 grace of god / and no
 we lo I woot pat ye
 schulen no more se
 my face / alle ye by
 wyche I passid p'
 chynge ye kyndoo
 of god / where fore
 I wituelle to you yd
 day: pat I am cle
 ene of ye blood of
 alle men / for I flez
 not a wey pat I
 teld not to you Al
 ye counsel of god /
 take ye ceue to you
 to alle flocie in
 whidj ye hely go
 oft yur set you bu
 schoppis to rule ye
 churcj of god: whi

dj he purchasid w^t
 his blood / I woot y
 astur my departyng
 entaynyng volues
 schulen entre in to you.
 & sparyng not re floe
 he / and men spekyng
 schrewid yungis. schu
 len rule of you self: y
 rei leden away disa
 ples astur hem / for
 whidje yunge wake
 ye holdyng in myde:
 pat by pre 3eer up: &
 day I ceuld not w^t
 teeris monestynge
 ethe of you / and now
 I by take you to god.
 & to ye weid of his
 grace: y^r is myny to
 edifie & zeue cringe
 in al pat heu made
 holy / and of nouia
 I couertete siluer &
 gold cy: dore. as y^r
 self witen / for to so
 yungis pat weren

ye day suryng: & we
camen azens chyn. and
an ovr day we hene
ueden at sauun. and
in ye day suryng we
camen to nylyte. and
poul pmyphid to
schype ouer to effe
sie. lest ouy taryng
were made to hys in
alie. for he hied if it
were possible to hi:
pat he schuld be in
ye day of pentecost
at ierlm. fro nyly
te he sent to effe
and dypid ye gre
tist men of vyrgy of
ye chyrche. and wha
ne yei camen to hi
t wereu to gidie: he
said to hem. ye wite
fro ye first day in
which i cam to alie:
how wyl you by edyc
tyme i was seruyng
to ye lord wy. alle

mekenelle & unyld
nelle & teris & teny
tauous pat felden
to me of aspynges
of ieris. how i dro
uz not of profita
ble yungis to you:
pat i teld not to you
& that you openly
bi housis. and i wa
nessid to ieris & to
heven men puaue
in to god: & fey in
to oure lord ihu crist.
and now is i am
bouden in spirit: &
go in to ierlm. and
i knowis not what
yungis schuld come
to me in it: bi pat
ye holy gost wy. alle
aces witnessy to
me & fey. pat thou
did & tribulacions
at ierlm. at vider me
but i diede no yung
of ye yse: ney i ma

children ledde forth
 us wythout ye cite
 and we linciden in ye
 see by nyght & we priede
 and whā we hadde
 made fare we togidre
 we wenten up
 in to ye schip / and rei
 turneden aȝen in to
 yer owne places and
 whā we schip saylge
 was fillid fro tyre
 we camen don to to
 lomayda / and whā
 we hadden greet welk
 bryen: we duelliden
 ou day at hem / and
 au oyr day we reden
 forth: & camen to ce
 saric / in we cyttid
 in to ye hono^r filip
 enigelist rat was
 on of ye seuene: &
 duelliden at him / and
 to hym weren foure
 duȝteris virgines y
 profcaeden / and whā

we we duelliden yere
 by sū daies: a profete
 agabus by name cam
 oue fro Jude / ris whā
 ne he cam to us: took
 ye girdel of pouil. &
 bound togidre his feet
 & hondis & seid / ye holy
 gost seȝ yre ringis
 rus ieris schulen byn ^{in ierlm}
 de ye man whos is yis
 girdel: & rei schulen
 bitaken in to heven
 meues hondis / whi
 che ring whā we
 herden: we prieden & rei
 ye weren of rat place.
 rat he schuld not go
 by to ierlm / pan pouil
 answered: & seid / what
 don ye wepyuge &
 turmentyuge in u
 herte: for I am redy u
 doaly to be bound: &
 also to die in ierlm for
 ye name of ye lord ihu
 and whā we myȝe

nedful to me. & to re
se far ben wth me: yese
hondis mynystriden/
.Me yese yungis & sche
we to jon: for so yt by
houey men traueylg
e to resseyne syke me/
and to haue mynd of
re word of re lord ihu:
for he seid/it ys more
blisful to geue pau to
resseyne/and whane
he had seid yese yung
is: he knelid & pried
wth a heu/ and grete
wepyngge of al men
was made/ and rei fel
ten ou^{er} re roche of
pouil: & kussedn him/
and soiweden most in
re word yat he seide:
for rei schule uomore
se his face/and rei
leden hi to schip/

And whane it
was don y^e
we schulden seile & we

ren pallid alyey fro
hem: wy streyt cour
se we camen to thou.
& re day supage to ro
dis & fro reus to pa
tirau. & fro reus to
mirā/ and whane
we fōnden .alschip pas
sage ouer to teny^e:
we wente up into it
& sailid fory/ and wha
ne wth .y^e .p^{re}den to a
p^{re}: we resten it at re
lyfte half and seild
in to sure. & camen to
re tye/ for yere re schip
schuld bebuchargid/
and whanne we fōn
den discipulis: we dū
teden y^e .senene daies/
whiche seiden by spirit
to pouil: yat he schul
de not go by to ieru
salem/ and whane
re daies weren ful
lid: we zeden fory/ &
al men wth wyfes &

honge on hem pat rei
 schawe here heedis/
 and pat alle men wi-
 te: pat ye ringes y^e
 rei harden of ye ven-
 falle/ but pat yon wal-
 kest & ye silf heuist y^e
 lawe/ but of yese pat
 beleueden of heren me.
 we writen demyng: ye
pat yei absteyne he
fro yungis offrid to
ydols. & fro blood/
and also fro strang
id yungis & fro for-
nicacion/ ran poul
tolde ye men & in ye
day sayng he was
purified wth hem: &
entrid in to ye temple
& schewed ye fullyge
of daies of purifi-
yng: til ye offryng
was offrid for eche
of hem/ and whane
euene daies were
adide: ye icomes pat

weren of alie whan-
 ne rei sey hy in ye te-
 ple stonden al ye peple
 & leiden hondis ou his
 & axiden/ men of isrl
heyr ye 60/ ris is ye
man pat axens ye pe-
ple & ye lawe & ris pla-
ce: techy eu^{er} where
al men/ more oⁿe &
hay led heren men in
to ye temple: & hay
defouhd ris holy pla-
ce/ for rei seyen noy-
mis of effeie in ye
citee wth hi: whom rei
geshiden pat poul had
brougt in to ree temple/
and al ye citee was
moned: & arcyng
to gidre of ye peple
was made/ and rei to-
ken poul & draue
him oute of ye temple:
& a noon ye gatis we-
ren clohd/ and whan-
ne rei soute to slee

not counsel him: we
weren stille & seiden
ye wille of re lord be
don / and after yese
daies we weren ma-
de redy & went by
to ierlm / and sume
of re disciples came
wth vs fro celarie: &
leiden wth hem aman-
jalon of cyrie an old
disciple. at whom we
schuld be herbord /
and whanne we came
to ierlm: byen resse-
yueden vs wylfuly &
in re daie sayng
poul entrid wth vs
to james: & alle re el-
dre men weren gedu-
de / whiche whanne he
hadd greette he teld
by alle ringes. what
god had don in he-
ren men by re my-
nystere of hyia / and
whanne rei herden:

rei magnifieden god
& seiden to him / broþ-
ron seeft hou many
pou syndid ben in re
wis rat hau beleued
to god: & alle ten la-
uers of re laue: &
rei herden of see. rat
pou techest departige
fro moyses. of rilk
iewis rat ten by he-
ren men. rat sepen
rat rei owen not
to circumade her so-
nes: ney owen to
entre by custome / y^{for}
what is: it bihoug
rat re mustered a^{to}
gidie / for rei schuld
here: rat pou art
me / y^{for} to rou y^{for}
ring. rat we seyn to
see / here ten to be
foure men rat haue
a vow ou hem / take
pou yese men: and
halewe we wth hem

gret silence was ma
de: he spake in ebrew
tunge & seide / xxij. c.
B riven & fadris:
here is what
reson I seide now to yⁿ
and whanne hime
herde rat in ebrewen
se he spake to hem:
in zanen ye more silē
ce / and he seide / I am a
man a new born at
charle thine mursh
de / and in yis citee vi
sidis ye feet of ganna
hel tawte bi ye tinge
of fadris / I am alo
nyer of ye lawe: as
also ye ven to day / and
I pursued yis wey til
to dey: byndinge &
vintkyuge in to hol
dis men & wy men /
as ye pnce of pstw.
aldy witnessage
to me. & alle ye gret
ast of vure / of who

also I took yisthis to
byren: & wente to da
masti / to byuge fro
rens men wonden in
to ierusalem: rat ye
schulden be pryed / and
it was du while I
sece & nyed to damal
ke: at nydday sody
ly fro herene a grette
plene of the schon a
boute me / and I felde
dun to ye erpe: & herde
avoice fro herene ser
vuge to me / Saul saw
what pursued you me?
it is herd to see to he
ke ayens ye pstche / and
I answerd / who art
you lord? / and he sey
de to me / I am ihu of
nazarey: whom you
pursuest / and ye pat
weren wy me: seyen
but ye lye / but ye
herde not ye boyce of
him rat spake wy

hum: it was tolde to re
 tribune of re. **H**erzys
 pat al icrlm is confo
 unded / whiche a noon
 took herzys & centuri
 cus: & rane to hem &
 whanne rei hadden se
 en re tribune & re herz
 tis. rei acordid to smyte
 poull / yanne re tribu
 ne cam & caute hun
 & comand:de nat he we
 re bounden wip twey
 charnes & arid who
 he was: & what he
 had don / but ovr
 criede of puglamo
 nge re peple / and w
 whanne he myre kno
 we no certayne ryg
 for re uorse: he coma
 undid hi to be led in
 to re castle / and wha
 ne poull cam to re gre
 es. it bi fel pat he w
 bout of unizis for str
 nge of re peple / for

re multitude of re pe
 ple snede hum: & acri
 take hum awei. and
 whanne poull began
 to be led to re castle:
 he seid to re tribune
 wher it is leueful to
 me: to speke ony ryg
 to res: / and he seide /
 haust you grete: /
 wher you art not re
 egyptian. whiche vbi
 reledes movedist w
 yse: & leddist out mo
 disert foure thousand
 of men meulleens:
 and poull seid to hum
 for: I am ariwe of char
 ge of aliac & atrepe
 which are is not bu
 knowen / and I pie re
 suffice me to speke to
 re peple / and whanne
 he had suffred: poull
 rode in re grees: & bel
 ned w re goude to re
 peple / and whanne a

and whāne þe blo
od of steuene þi wit
nelle was shed out:
þi was stood up; & co
sented; & kepte þe do
ris of men þat slew
uec hȳ; and he seid
to me; go þou for þi
schal leud þe fer to
naciōis; and þei her
den hūm t̄ þis wor
d; & þei wysledeu he
re voyce & seiden; ta
ke awei þis þe erpe
such anuaie man;
for it is not leueful:
þat he hȳe; and kes
ten awei þei clopis;
& preuen hust in to
þe cure; þe tribune
couaūdid hȳ to be
led in to castels; & to
be beten wȳ stour
ges; & to be turuen
tid; þat he wilt for
what cause we arle
den so to hȳm; and

whāne þei hadde
bounden hȳ wȳ cor
dis; poull seid to a
centurien stouidige
ny; to hūm; wher
it is leueful to þou
to stourge a romaȳ
& budauqued; and
whāne þis þing w̄s
herd; þe centurien w̄t
to þe tribune & teld
to hūm & seid; what
art þou; & þoung; for
þis man is a citizey
ne of roma; and þe
tribune cam up; &
seid to hȳ; seie þou
to me wher þou art
a romaȳn; and he
seid; yhe; and þe tri
bune auswerd; þi w̄t
mych some gat þis
freedom; and poull
seid; and þi was wri
a citizeyne of roma;
þfor þei anoon þat
schulde haue turuen

me & I seide lord whiche
 schal I do? and he lord
 seide to me rise pou
 & go to damask: & he
 it schal be seide to thee
 of alle thingis which
 it wilhouey thee to do
 and whanne I seiz it
 for I clerte of pat
 Iste: I was led bi the
 hond of felawes & I
 cam to damask and
 anau anauye I by
 the lawe had wretel
 syng of alle weis
 duellyng in damas
 ke: cam to me & sto
 ode nyz & seide to me
 Saul broþer biholde &
 in the same oure I be
 held in to him and he
 seide god of oure fads
 haty before ordingued
 yee: pat pou schuldelt
 know the wil of him
 and schuldelt se the
 mytful man: & here I

voice of his uouy
 for you schal be his
 wituelle to alle men
 of yo ringis: pat I
 hast seien & herd and
 now what duellest
 pou? rise vp & be bay
 tised & whastche awer
 y synes by the name
 of him clepid to help
 and it was dou to
 me as I turned azen
 in to ierlm & pried
 in the temple: pat I
 was maad in rany
 chynge of soule & I
 sy him serunge to me
 hize pou & go out
 fast of ierlm: for I
 schuleu not wellepue
 the wittnessunge of me
 and I seide lord per
 witten pat I was do
 syng to gidre in to
 pralou & betynge bi
 synagogis: hem pat
 bileneden in to the

discuſſion was ma-
de betwixt ye farisees
& ye saducees. & ye mul-
titude was departide
for ye saducees scien-
t' no r'lyuge a zeu of
ded men id ney' au-
gel ney' sp'rit / but
farisees know' whiche
euy' eyn / and ag'ret
are was made: and
some of farisees rise
up. & fouzten seynge
we fynden no ryng
of yuel in ris man
wh'at if a sp'rit eyn
an angel sp'ake to hi:
and wh'ane grete dis-
cussion was made:
ye tribune dreedid let
te poull schuld be to
drawe of hem / and
he com'andid t'uytas
to go don: & to take
hym fro ye myddil
of he. and to led' hi
unto castels / and in

ye nyzt t'ynge: ye lord
stod nyzt to hym and
seid / be you sadfaste /
for as you hast wit-
nessid of me in ier'lu:
So it behouer' yee to
witness alle at ro-
me / and wh'ane ye
day w's come: t'ime
of ye ier'us gabuden
hem. & ma'den abow
& seiden / pat yei schulde
ney' ete ne d'rink: til
yei slouen poull / and
yei weren mo: pan
fourty men pat ma-
den ris swerynge to
gidre / and yei wente
to ye p'ices of prestis
& eld're men & seiden /
wyt' deuocion we han
auowid pat we schu-
le not taste ony ryng:
til we slean poull / now
yefore make ye knowe
to ye tribune wyt' ye
counsel: pat he bryge

tid him: departed a
wey fro him/ and ye
tribune drede: astur
pat he wist pat ^{he} was
a citeyene of roue:
and for he had bounde
him/ but in ye day
suruge. he wold wite
more diligently for
what cause he were
accusid of ye iewis &
vuboude hi/ and co
maunded prestis & alle
ye conseil: to come to
gidre/ and he brougt
foyr poull: & sette hi
amonge hem/ **xviii**

And poull bihel
de in to ye cou
seil: & seide vryen y
wif al good consa
ce haue lyued before
god: til in to ris day
and ananye puce of
prestis: comaundid to
men to stoude ny
to him. pat yei schul

den slyte his mouy
yan poull seid to hi
you whittid walle
god slyte ye/ you
sittist & demest me be
lawe: & azens ye la
we you comaundist
me to be slyten/ and
yei pat stoude ny:
seiden/ cursest you ye
hite prest of god/ &
poull seid/ vryen y
wist not pat he w
puce of prestis/ for
it is witten/ you shal
not curse ye prince
of yi pepre/ vne poull
wist pat w parter
of sadneres. & ye of
of farleses: & he cre
de in ye conseil/ vryen
y am a farle. ye sone
of farleses: y am de
med of ye hope & of
azou rishuge of ded
men/ and whanne
he had seide ris sig:

and he clepid togit
die twey centurions:
he seid to him / make
ye redy twey hundrid
knyghts: pat yei go
to cesarie / and hors
men senenty. ⁊ spe
re men twey hund
rid: fro ye ryd ou
re of nyte / and ma
ke ye redy an hous
for pou to rid on
to lede him safe to
felix ye phidant / for
ye tribune drede lest
ye ierwis wold ta
ke hi / by ye wey ⁊
sleue him: ⁊ after w
ard he myghte be ch
arged as he had ta
ke monye ⁊ wroot
hym apistle: couter
nyngt yese pynnis
claudius lissas. to
ye best felix phidant.
help / yis man pat
was talk of ye ierwis

and bigant to be sle
yne: ⁊ I cam by on
heru wy myn cost ⁊
deliuerid hi fro hem
whanne I knewe pat
he was a romayne /
and I wold wite ye
cause. which yei put
riden a zeus hym: ⁊ I
lede him to ye couca
of heru / and I founde
he was accusid of
questions of her lawe /
but he had no cry
me wozn the deyr cy
woundis / and whanne
it was told me of ye
aspies. pat yei aray
eden for him. I sent
hi to yee / and I war
ned also ye accusers:
pat yei ^{tel} ye yee / seie fare
wel / and so ye knyghts
as yei were coman
did taken pou: led
den hym by nyte in
to antipatan / and

him forþ to þou as
if þe schulden knowe
cūme þing more cer
teynly of him / and
we ben redy to flee
him: bifore þat he
come / and whāne þe
sone of þouthis list
hadde herd þe aspi
es: he cam & entred
in to þe castels. & teld
to þou / and þou
depid to him con of
þe creature / & seide / le
de þis zonge man to
þe tribune: for he
hay sum þing to
shewe to him / and
he toke hi & ledde to
þe tribune: & seide /
þou þat is bonden
mēde me: to led to
þe þis zonge man.
þat hay sū þing to
spoke to þe / and þe
tribune toke his ho
ude: & went w̄ him

alidethalf & arid hi
what þing it is þat
þou hast to shewe
to me: / and he seide
þe rewis ben acordid
to þie þe. þat to mor
we þou bringe forþ
þou in to þe counsel:
as if þe schulden en
quere sūme þing
more certeynly of
him / but biloue þat
not to hem / for mo
þan fourti men of
hem aspien him: w̄
which han a uowed
þat þe schulde not en
ney þynk. til þe
flee him / and now
þe ben redy abidyng
e þi bihest / þefore
þe tribune leste þe
zonge man: & comf
de þat he schulde spe
ke to no man. þat
he had made þe
þingis kuowen to hi

ye tribune can w
 greet strugge aloue:
 & denuerid hi fro oē
 hondis / and coma
 undid. Ino accusers:
 to come to see / of
 whom you denyge
 maist knowe of al
 yese yiges: of whi
 ch we accusen him /
 and iennis pnten
 to & seiden: yac yese
 yngis hadden heu
 so // pouil answerde:
 whyame ye p̄sident
 graunte him to
 sei / of many yero
 I knowe see yac y
 wt danielman to
 ma folk: & I shal
 to ynowe for me w
 god resou / for you
 maist knowe: for
 to me ten not more
 yme twelue daies.
 sithyn I cam vp to
 worlshipe i ierlm

Tand uenij in tēple re
 rei founde me dispu
 tynge wy: on mā
 nenij: maltyge conuo
 uers of peple uenij
 in synagogis uenij i
 cite: nenij rei mou
 pue to see of re whi
 che yngis rei nou
 accusen me / but I
 knowledche to see y
 yng. yac astu ye
 sente whiche rei seyn
 herche: So I serue to
 god & fadu / and I
 viene to alle ygis
 yac ten writen in
 ye lawe & profetis /
 and I haue hope in
 god: whidj. allo rei
 heuifult. widen ye a
 zeulyge of iust
 men to conyuge &
 wickid / in vis yng
 I studie wy our hu
 ryge. to haue cons
 acus to god & to men

in the day suryng wh
anne the hois men we
ren leste that schuld
go wth him: they turne
den ayeu in to the cast
le / and whanne they
camen to cesarie. they
taken the pistle to the
p^resident. & they setten
allo pouer before hi
and whanne he had
rad & aride of what
provyuce he was.
& knewe that he was
of alice: & shal here
we he seide: whanne
p^ryn accusers comen
and he comaunded hi
to be kept in the more
halle of eroud. v^rc.

And after fy
ue daies. me
ny p^ryncis of p^ris ca
men wth wth some el
dre men & teraule a
feyr speker: which
wenten to the p^resid^{nt}

agens pouer / and wth
whanne poule was
somened: teraule bi
gan to accuse him
& seide / whanne in my
che p^res we dw^{ll} bi
the. many p^ryncis ben
amendid by the wil
dom: ene more & eny
where you best sehe
we han wthseyued wth
al wynges of yauk
p^ryncis / but lest that
the p^redouger: & the
the schortly here us
for the mcheneulle / we
han founde no wth
kid man suryng de
seuauⁿ to al rewis
in al the world: & au
tor of dilcenaouⁿ of
the sette of nazarenⁿ
and he also cuforsid
to defoule the temple
whom also we tole
& wolden deme after
oure lawe / but lhas

uenable: & schal clepe
 ye/ also he lapid
 at money schuld
 be zonu to him of
 pouil/ for which rig
 ofte he cleped him
 spalie wry him/ and
 whanne twey zeers
 weren fullid: felix
 roie a succellour wi
 cus festus/ and fe
 ly wold zeue grace
 to ierwis: & leste pul
 bounden/ xv. c.

Therfore wha
 ne festus ca
 m to ye province af
 ter ye prid day: he
 went vp to ierlin fro
 cesarie/ and prinas
 of prestis & ye wor
 nest of ye ierwis we
 tu to him: zeus pouil:
 and prieden him. &
 arden grace zeus
 him/ pat he schulde
 commande him to

be led to ierlin. and
 yei setiden a spies
 to see him bi ye wey/
 but festus answer
 de: pat pouil schuld
 be kept in cesarie/
 sopehy pat he him
 self schuld priede.
 more abisely/ sefore
 he seide/ yei pat in
 ven twyty: come
 dou to gidre/ and if
 ony crime ys in ye
 man: accuse yei hi/
 and he ductede a
 mouge hem nomo
 re yan eue cyr. ten
 daies: & cam dou to
 cesarie/ and ye toye
 day he late for do
 melman: & comaū
 did pouil to be brouz
 te/ and whanne he
 was brouz forch:
 ierwis stoden aboute
 him. whiche camen
 dou fro ierlin/ pat

eue more/but after
many yere. I am
to do many almshou-
des to my folk & offri-
nges & avowes: in
whiche yei founden me
purifyd in ye tan-
ple: not wth company
e ne: wth wyf noyse/and
yei tauzton me & yei
credeu & seiden/ take
a wey oure enemye/ &
sume iewis of alie
whiche it bihoote to
be now p^{re}sent at ye:
& accuse if yei hadde
our yung agens^t me/
ey seie hemself seie
if yei founden in me
our yung of wicked-
nesse: syen I stoude
ye confesed/ but only
of yis voice: by whi-
che I crede stoumge
amonge hem/ for of
ye aenlyng of de-
de men: I am demed

yis day of you/ Soye
ly felix dauede heur:
& kuenne moost cer-
teynely of ye weie &
seid/ whatme n^{am}e
ye tribune schal co-
me don: I schal he-
re you/ and he coma-
undid to a cuturen
to kepe hym & he had
reste: uery to folowde
our man to nyng-
tre of his owne pig-
is to him/ and after
sume daies, felix a-
doū wyf drullede his
wyf pat was a iewe-
se: & deyd point and
herde of hym ye say
yis in crist ihu/ and
while he disputed
of i^{er}u^{er}usalem & cha-
rite & down to comyng
felix was made tre-
blyng & answered
pat partyney now
go: but in tyme w

swerde / pat it is not
 custou to Romayns
 to dampne ony mā:
 before pat he pat is
 aculid haue his ac
 culers p̄sent. and ta
 ke place of defendige
 to p̄ntte away pe cri
 mes pat he put aȝes
 hūn / p̄fore whāne
 pe caucien togidie hi
 dr. wh̄ out ouy de
 laye in 10 day tynge.
 clatt for donielman
 comādid pe mā
 to be brouyt / and w
 haue his aculers
 stouen: pe sciden no
 cause. of wh̄ch r̄ig
 is p̄ had suspcaon of
 p̄uel / vnt pei haddu
 aȝens h̄i s̄me questi
 ons of her veyne
 worschippynge: and
 of ih̄u ded. wh̄om
 poult affirmed to hy
 ue / and p̄ w̄ntede

of siche maue questi
 ons & seide / wh̄ep̄ir
 he wolde go to ierl̄m.
 & p̄e to be deuēd of pe
 se r̄ngis / but for p̄m
 appled pat he schid
 de be kept to pe kno
 wyngge of pe emp̄or:
 p̄ comādid hūn to
 be kept. til p̄ seud h̄i
 to pe emp̄our / and
 agrippa seide to fest /
 p̄ my self wold here
 pe man / and to mo
 rwe p̄m schalt her
 h̄i / and ou pe towe
 day whāne agrippa
 & heroupe camen w
 greet desire / and en
 triden in to pe andito
 ric w̄ tribunes & pe
 p̄ncipal men of pe a
 tee / whāne festus bad.
 poult w̄s brouyt / &
 festus seid / kyng a
 grippa & al men pat
 beu w̄y vs: p̄ seen

the side

truge azens hui ma
ny & greuous canis:
whiche ye myge not
pene/ for pou zeldi
de to sou in al ruing.
ye wey azens ye la
we of ieris wey a
zens ye temple. uerij
azens ye empoure
I fyned ouy ruing/ b
festus wolde do gte
to ye ieris. & aulise
ud to pou: & seide/
wolt you go vp to
yerusalem: & ye be
denied of yese ruing
is bifore me/ & pou
seide/ at ye dome pla
ce of ye empoure
I stonde: wher it be
honey me to be denied/
I haue not noyed ye
ieris: as pou luo
wist wel/ for if I ha
ue noyed. cyr doou
ouy ruing woyni der:
I forsake not to die/

but if no ruing of yo
is. pat ye accusen
me: no man may se
ue me to hem: I ape
le it to ye empoure
pau festus spalle w
ye counsel: and aulise
red/ to ye empoure
you hast appeled: to
ye empoure pou schat
go/ and whane hime
daies weren passid:
agrippa kyng & bew
nyce camen don to
cesare to welcum
festus/ and whane m
duelliden ye many
daies: festus schewd
to ye kyng of pou.
& seide/ a man is leste
widen of felij. of
which whane I w
at ierim: pncis of
prehis & ye olde memo
cannen to me. & ax
den dampnaaou azes
hui/ to whiche I an

for ye hope of repro
 uation pat is made
 to oure fadus of
 god: & seconde suger
 is Dme. in whichc
 haue oure twelue
 apostles seruyng us
 & day hope to come
 of whichc hope su
 lyng & an accusid
 of ye iewis / what
 vnbileneful yug is
 comyde at you: if
 god restip. deed men
 and sorthly & gellid
 pat & oure to d ma
 ny coutraie yugis
 agens ye name of ie
 su nazarene / which
 yug also & did in ie
 rusalē / and & endo
 lid many of seyntis
 in pson: whāne &
 had the power of
 ye priuies of p̄tis
 and whāne ye we
 ren sleu: & broug

ye sentence / and by
 a synagogis ofte &
 pnyshed you & co
 stryued to blasfeme
 and more & were
 woad agens hem: &
 p̄sued in to athen a
 ce in whichc ye whi
 le & went to damask
 w̄ p̄w̄er & suffryge
 of p̄nces d̄restio: at
 myd day in ye wey &
 sey hir. lyng. pat he
 yene. schyued us
 aboute me passyng
 ye schynge of ye sone
 & aboute hem pat we
 ren to gidie wy me
 and whāne we alle
 hadden falle dū in to
 ye eye: & herde aboue
 seyng to me in ebre
 ewyng / Saul. Saul wh̄
 pursuest thou me: it
 is hard to see to ly
 ke agens ye p̄che / &
 & seide / who are you

his man of wyndhe. al
re multitude of iewis
pied me at ierlm/ and
arid & cried: yat he
schad hyue no leng-
er/ vnt 3) fonde yat
he had don no ryg
worth of deap/ and
3) tene to send hi to f
empoure: for he appe
led ris yng/ of whi
ch man 3) haue no
certeyn what yng
3) schal write to re
lord/ for which yng
3) brouyt hi to you. &
most to ye you big
a gypa: yat whane
ayuge is made. 3) ha
ue what 3) schal wri
te/ for it is leynt to me
wy out resou: to led
abouiden man 3) if
to logmhe re cause of
hym / **xxvi. ca.**

Ad agypa
scide to pou

it is lustred to ye: to
speke for yei salf/ ran
pou held for ye hou
de: & ingan to zeld re
sou/ of al yngis in w
ych 3) am accusid of
iewis/ you hyug agyp
pa. 3) gelle me vlessid
at ye: whane 3) schal
defende me ris day/ 3)
most for you knowe
al yngis yat lwa
mouge iewis custo
mes & questiois/ for
which ryg 3) bi scdy
ye: here paciently/
for al iewis yat vnt
re knewen me fro re
bigynyng tuowen
my lye fro zougre. 3)
fro ye bigynyng was
in my totu in ierlm
if yei walden bere
wituessyng: yat bi
re most certeyn leat
of oure religio. 3) y
uede a farisee and now

greet voice | poull y^r
 maddist | many lech^s
 curuen re to wood
 nelle | and poull seid |
 I made not you best
 festus : but I speke
 oute re wordis of mi
 re of sobriuelle | for
 also re hyng to who
 speke stid fastly : wo
 re of rele ruggis | for
 I danc iur no ring of
 re is hid fro hyu | for
 ucy in a corner was
 out of rele ruggis
 don | vlenest you u
 hyng agrippa to pro
 fens : I wote pat y^r
 vlenest | and agrippa
 seid to poull | in al
 ring you conseleste
 me to be made a cisty
 man | and poull seid |
 I desire auentis god
 bore in hial r in grea.
 not wuly ree. but al
 k rele pat heren to

day to be made luche
 as I am : out talien yele
 boundis | and re hyng
 ws by r re phidur r
 knowce : r rei pat late
 ny | to hem | and wha
 ne rei werten asey :
 rei spalien to gidre r se
 den | pat ris man has
 not don ony ring wo
 ri dey : ney wudis |
 and agrippa seid to
 festus | ris man myt
 be deliyed : if he had
 not append to w em
 perours | r r by . c.

But as it was
 demed hyu to
 schyppre in to ytalie : rei
 bitoken poull wpp of
 lepers to a centurie
 bi name Julaw of
 re compaigne of luy
 nis of re empour. r
 we werten vp in to
 re ship of adrymens
 and luyuen to seyle

lord and ye lord seid/
I am thus without y^e
purfiest / but rise up
and stonde ou y^e feet / for
whi: to y^eis ying 3 ap
pend to yee: y^eat 3 or
dyne yee mynys tre
wituessle of yo yingis
nat yon hast / seyn. 7 of
yo which 3 schal sche
we to yee / and 3 schal
deliuer yee fro peples
and folkis to which
now 3 send yee. to o
pene y^e y^een of heu: 3
yei ten conuertid fro
darknesse to lyt / and
fro power of satan
to god: y^eat y^e take re
myssion of synes. and
part amonge seyntis
by sey y^eat 12 in me
wherfore sit byng
agrupa: 3 was not
vnbilueful to heu
ly visiois / but 3 told
to hem y^eat ten at da

masse first and at ieru
salem and by al y^e ciu
tye of iude and to hebre
men: y^eat y^e schuld
do penance: and be co
uertid to god: and do
woy^e woelus of pe
nauce / for y^e cank
eris tohen me: whi
ne 3 was in y^e tem
ple to sle me / but 3 w^o
holpen bi y^e helpe of
god in to y^eis day: and
stond wituesslyng
to lesse and to more / and
3 sey no ying els: y^eat
which yingis y^eg
feto and moyses spak
y^eat schuld come. if
crist is to luffe. if he
is y^e first of a new
lyng of ded men. 3
schal schewe lyt to
y^e people and to hebre
men / whanne he spak
he y^ese yingis and cloud
relois: festus seid w^o

and whāne ye haven
was not able to du
elle in wynter: ful
many oīdreden cō
ceyle to seyle fro v̄s
if on ony mane ye
myghte come to fe
myt to duelle in
woutur at ye hanc
of crete whiche v̄hol
dy to affrik: & to cho
p̄. and whāne ye
loudly blette: ye get
ken hem to holde
porps / and whān
ne ye hadden remo
ued fro assou: ye
sayleden to crete / &
not aftur myche.
ye wynd tyfouyep̄
is clepid northeft:
was aȝens it / and
ye shyp was ranyshid.
& myghte not enforle
aȝens ye wynd. whā
ne ye shyp was join
to ye blowynges of

ye wyndis we were
boun w̄ acour̄ into
an yle þ̄ is clepid can
da: & v̄nnepe we myghte
te gette a litil wot:
and whāne þat w̄
taken up yer v̄shiden
helpis: gu-dyngge to
gidie ye shyp & diede
lest ye shulden falle
in to sondy places,
and whāne ye vesel
was v̄ndur set: so
ye weren boru: &
for we weren pro
wen w̄y stronge
tempest: in ye day
suyngge ye madur
stynge out / and ye
yrid day: w̄y her
houdis ye casteden
awey ye instrumēt̄s
of ye shyp / and whā
ne ye sōne uer̄ ster
ris weren seye by
marcy daies. & tem
pest not a litil w̄yed

And weren bou abou
te re places of asye. whi
le aristark of macedony
e tessalonyence duet
tid stille wiy vs / and
in re day supyng we
camen to sidon / and
Julius arde artes
ly pou: r suffrid to
go to frendis r to do
his nedis / and whan
ne we remouede fro
pous: we vndwlay
leden to cyrie for r
wpyndis weren cont
rie / and we sayleden
in re sye of silice r p
flic: r camen to list
r. at is ilie / and r
re centuren foud ashy
of shylaudie sayhyng
in to yralie: r putti
de vs oner in to r / r
whanne in q many
daies we seyleden
slowly: r vnyere ca
men azen grydii. for

re wondis lemd vs:
we sayleden to arte
vithis salomona ad
vunere we sayleden
vithis r camen into
a place rat is depid
a good hanenc: to
whom re arte of tel
sala was wy: / And wh
aune myche tyme w
passid r whaune say
hyng yan was not
sikur. for rat fastyng
was passid: pou an
fomde hem r seide to
hem / men / Se rat for
hyng bigyner to be
wiy wronge r mydi
haru. not wuly of
charge r of re shy:
bne allo of oure ly
nes / but re centur
en bilened more to
re goiunoure. r to r
lord of re shy: yan
to rese hynges rat
weren seyde of pou

ſhip yet ſenten four
 milres & deſyreden pat
 pat ye day had be co-
 me / and whanne ye
 ſhipmen ſonzen to
 fle fro ye ſhip. whā
 ne yei hadden ſent a
 lunt wot us to ye ſec
 undir colour as yei
 ſchulden bigyne to ſtra-
 che for ye milres
 fro ye formere part
 of ye ſhip: poull ſeid
 to ye centunen & to ſ
 knyghtis / but yeſe dua-
 le in ye ſhip: ze mon
 not be made laſt / ſā-
 ne knyghtis huntidū
 away ye cordis of ſ
 ſayl boot: & ſuffre-
 den to falle away /
 and whanne yei wō
 come. poull prayd
 Al men to take mere
 & ſeid / ye fourteney
 day ye day ze abidē
 duellen faſtyng. and

tallen no ringe / wher
 for 3 pīc^{to} take mere
 for your heche: for of
 noon of you ye here of
 ye heed ſhal penſche /
 and whanne he had ſey
 de yeſe ringes: poull w
 ke breed & dide rankig
 es to god in ye ſyze of
 alle men / and whan
 ne he had brokū: he
 bigāne to ete / and al
 weren made of bet
 couſor: & yei tohu
 mere / and we were
 alle men in ye ſhip:
 two hundred ſeventy
 & ſyze / and yei twerū
 fillid wth mere: & diſ-
 chargeden ye ſhip & cal-
 liden whete in to ye
 ſee / and whanne ye
 day was come: yei
 knewe no lond / and
 yei bihelden an habē
 pat had a water ban
 ke: to whidj yei pouyē

: now al re how of
our hely was don a
wey / and whanne
myche fastyng had
be: pan pou stode
in re mydulle of he
& seide / a nou it bi
hoste whane ze her
den me not to haue
mle away re ship
fro arte: & gerte us
wrouge & castinge
out / and now I cou
seyle you to be of go
de confort: for losse
of no plone of you
shal be outaken of
re ship / for an aügel
of god whos I am
& to whom I serue:
stod nyze to me tu
us nyze & seid / pou
diede you uot: it bi
honey re to stonde
bifore re empoure /
and to god hay zo
nu to yee al par tra

in re ship wy re
for which yung ze
men be ze of good
comfort / fo: I bilee
ue to my god: pat
so it shal be as it is
seid to me / and it bi
honey vs to come
in to sun ple / but
afterward pat me
fourteme day ze my
cam ou vs say yung
in re stony see: abo
re mydnyze re ship
men supposeden lu
cuntree to appere to
hem / and rei kessen
don a plomet: & fon
den twenty paces of
depuelle / and afew
altil rei weren dep
nd fro yens & found
fytene paces / and
rei dieden lest we
shulden haue falle
in to sharpe places:
for re laste partie off

toke hym bi þe hou
 de and whāne þe herē
 we men of þe yle lize
 þe best hangyng in
 his hond: þei seiden
 to gidre for þis mā
 is amāquellere and
 whāne he ascāpid
 þo þe see: goddis ven
 gance suffrip hym
 not to þue in erpe/
 but he shokke away þe
 best in to þe fier: ⁊
 had nauē hāruē and
 þei gelliden þat he shu
 lde be turned in to
 swelligē: ⁊ falle dōū
 sodeynly ⁊ die/ but
 whāne þei abyden log
 ⁊ lize þat no þig
 of þuel was done in
 hym: þei turned
 hē to gidre ⁊ seiden
 þe was god and in
 roo places weren in
 ueris of þe þuce of þe
 yle. þyphus by na

me: whiche resseyued
 us bi þe daies þenys
 uelþ ⁊ found us/ and it
 bi telle þat þe sadur of
 þyphus lay traueled
 wy feueres ⁊ blodie
 flux/ to whom þou en
 tred. ⁊ whāne he had
 de þied. ⁊ lede his hou
 dis on hym: he helide
 hym/ and whāne þis
 þing was done: al þat
 in þe yle hadde seche
 uestes: canen ⁊ were
 helid/ whiche also ho
 noureden us in ma
 ny wretchedes: ⁊ put
 tēn what þinges we
 ren necessarie to us
 whāne we shypten/
 and aftur þe more
 þis we shypten in a
 ship of ahlaundre. ⁊
 had wyndred in þe
 yle. to whiche was
 an excellent sygne of
 castorus/ and whāne

if þei myȝten to byȝe
vp þe ſhip/ and whā
ne þei hadden taken
vp þe ancre: þei bitoke
hem to þe ſce. & ſlaked
to gidre þe ioyntures
of gonnales/ and wip
a litil ſeyl liſt vp by
blowþuge of þe wynd
þei wenten to þe bank/
and whāne we felde
in to a place of grauel
goual aboute w þe ſce:
þey hurtiden þe ſhip/
and whāne þe former
part wō ſickid. it
duellid vnmouable:
& þe laſt part wō bro
ken of ſtrengre of þe
ſce/ and counſel of þe
knyȝtis wō to ſlee me
þat weren in ward/
leſt ouy ſhulde aſkape:
whāne he had ſwy
myd out/ but þe cen
turien wold hepe pouil:
& forlede it to le don/

and he comaundid he
þat myȝten ſwyme: to
go in to þe ſce & ſtra
pe & go out into þe
laud/ and þei baren
ſūne ouy ou bordi:
ſūne on þo piȝes þ
woren of þe ſhip/ and
ſo it was don: þat al
men aſkapeden to r
And loud/ ^{xxviii}
whāne we had
den aſkaped: þanne
knewen þat yle was
ſlepid myhtene/ and
þe hepeue men deden
to þo uot hal curte
ſie/ and whāne a ſhe
was lypudid: þei a
freſhedeu þo alle for
þe reue þe cau & þe
cold/ but whāne
pouil had gedred a
quante of hytting
is of wyues & leid on
þe fier: an eddre ſhe
cau forþe fro þe hec

spoken gay yuel yung
of see / but we p̄ien to
here of see: what yig
is pou felist / for of vis
fate it is knowue to vs:
pat c̄ny wher me yēn
sey it / and whane rei
haddeu ordryued a day to
yuu: many men came
in to re yu / to which
he cryoude w̄nuchyge
re hyugdom of god: &
coulehd hem of ih̄u.
of re laue of moyles
& prophetis. fro re moro
we til to re euentyd / &
s̄ime bileueden to rese
yungis: pat weren sei
de of pou. s̄ime bi
leueden not / and whā
re rei weren uot con
sentryge togidre: reide
partiden. & pou seid
o word for re holy
gost spake wel by
ysaie re profete to 30
fadris: & seide / go f' to

ris peple: & seie to h̄e
wy ere ze shulen here:
& ze shule not v̄ndir
stoude / and ze seyuge
shulen see: & ze shule
not biholde / for re hert
of vis peple: is grechly
fatted / and w̄ heres rei
herden heuenly. & rei
dolyde togidre here yēn:
lest p̄auenture rei see
w̄ yēn. & w̄ heres here.
& bi hert v̄ndir stoude.
& be conuertid & i helc
hem / refore be it kno
wen to 3ou pat vis
helfe of god is sent
to herene men: & rei
shulen here / and whā
ue he had seid rese
yungis: icwis wente
oute fro hym. & had
den mych questions
erw̄ mulyug amōge
hem s̄ilk / and he ducl
hd ful ryso 3ere in
hurd place: & he res

we camen to hiraculan:
we duelliden þe þre da
ies / fro þeus we seyhde
aboute: & camen to re
gū / and aftur o day w
while þe souy blew: i
þe secunde day we came
to pucolos / where whā
ne we founden bryens
we weren þyed to dnel
þe anentis hem. seuen
dnes / and so we cam
to Rome / and fro þeus
whāne bryen hadden
herd: þei camen to be
to þe cleprunge of appius.
þe to þe þre tauerne / þe
whāne poull had seau
hem: he didde paukyng
is to god þe took trist
and whāne we came
to Rome: it was suff
red to poull to duelle
by hyu hit wip almyr
kepyuge hym / and aft
þe þrid dne he deyd
to gidre þe worryest of

þe iewes: & whāne þe
camen: he seid to hem
bryen: I didde no myg
azens þe peple cyre
custum of iudis: & I was
bounden at ierlin & was
bitaken in to þe hond
of romaynes / and whā
ne þei hadden arid of
me: wolden haue de
lyuered me. for þat no
cause of deþ was in
me / but for iewes a
þeus seiden: I was con
fityned to appie to
anpoure not al hawys
omy myg to accuse my
peple / þefore for þis an
se I þied to se þou &
spelle to þou / for þe ho
pe of isrl: þe an gurd
aboute wip þis chay
ne / and þei seiden to þe
neþ we han resseyued
leas of þe fro Iude:
neþ omy of bryen to
myuge slyewide cy

so ye trupe of ye seip/
 while ye setten in her
 translatiō. only ye
 names of ye yngis:
 of wat. of blode.
 of ye spirit/ and leuey
 ye wittuēssyng of ye
 fadir: & of ye sone & of
 spirit/ in whiche
 wittuēssyng oure co
 moun bileue is most
 frendly/ and it is pre
 ced yit yere is on sub
 stance of godhede of
 fadir: & of ye sone.
 & of ye holy spirit/ but
 in oyr epistlis how
 myche oure transla
 tiōni duily fro of is:
 keue to ye prudēce
 of ye wderis/ but you
 goddis maide custadi
 um while y' enquerist
 bysily of me ye trupe
 of scripture: you put
 tist oure myn eide to
 ye graue of enbious

mēues wey/ whiche
 seuen I am an appere
 re of holy scriptures:
 but in such a werke
 I diede not ye enbrie of
 myn enemyes. ne I
 shal uot denyen to hē:
 yat ayeu ye trupe of
 holy scripture. Here
 endyt ye prolog: &
 vngyng ye pistle of
 James // Cap. p.

I James ye seruā
 te of god. & of ou
 re lord ihu crist. to ye
 twelue apōstolis yat
 ben in scatering abro
 de hoche ¶ my bysē
 demē ye al rote: whane
 ye fallen in to duile tēy
 maōis/ wittynge yat
 ye pruyng of yonre seip:
 worchy: paciēce/ and
 paciēce hay parfyt
 werke: yat ye be par
 fyt & hole & faile i no
 ying/ and if ony of

serued. al þæt entreden
to hy. 7 pchide reky
lyngdom of god. 7 ta
uete þo þingis þæt ven
of þe lord ihu crist.
wey alle crist wyoute
forbedunge Amen.
here endy þe dedis
of aposthis: 7 bryg
ner apolog' ou þe
pistle of James

The ordie of þe
seuene episthis
whiche ben depid ca
namyd: is not so a
monge þe grekis. 7
fully sauereu þe say
7 such þe ryt ordie
of þe episthis. is it is
founden in latyn wo
kis / for as myche
as peter is þe furste i
þe ordie of þe aposthis:
his episthis ben þe fur
ste of hem in ordie / w
as we not longe hy
þen correiden þe au

gelistis to þe lyf of
tripe: so we hau ser
te rese þrouz þe hely
of god in her owne
ordie / for þe first of
hem is a pistle of Ja
mes: two of petris
7 þe of jounys. and on
of jude / þe whiche e
pisthis: if þei hadden
truly turnyd of þe
translatours in to
latyn speche. as þe
weren made of þe a
posthis / þei shulden
haue made no doute
to þe reders: ne þe
variance of words
shulde not haue in
paigned it self / nam
ly in þat place in þe
first epistle of joun
where we reden of
onlyde of þe trupe
where we fynden þe
rer hay te grete end
of butrue translatos.

nyle erre / eche good zif
 te z eche parfyt zifte
 is fro above. z comey
 don fro ze fadir of
 lhtis: meuris whom
 is noon of chaurage
 ne ouerlyadewyng
 of rewarde / for wil
 fully he bigat us by
 ze word of treme. z
 if we be abyggynge
 of his creature / wite
 ze my bryeren most
 loued to eche man sw
 ifte to here. but slowe
 to speke. z slow to weay
 ze / for ze wryt of
 a man: wordly not
 ze ryzibilicelle of god
 for whiche ying cast
 ze away al synelencelle
 z plente of malice: z
 in myldencelle resley
 ue ze ze word pat is
 plantid to you. ze
 may sane you sou
 us / But be ze dweis

of ze word. z uot here
 to waly: disseyuynge
 z oulyt / for if ony ma
 is an here of ze wor
 de. z uot a dwer: ze
 shal be tylynd to a
 man pat by holdyng
 here of his bryth in a
 myrouer / for he behelde
 hy self z wente a wey:
 z anon he forzate w
 whydy he was / but
 he pat biholdyng in ze
 lawe of pfit freedom
 z duellyng in it. z is if
 made a forgetful here.
 but a dwer of werk:
 ze shal be blessed in
 his deed / and if ony
 man gessyng hym self to
 be religious z refrey
 my not his tuge. but
 disseyuey his here: ze
 religion of hym is
 beyue / adene religio
 un z in bulwemed: a
 meuris god z ze fadir

son is neddy wised:
 are he of god which
 fency to al men lar-
 gely & vpbreydy it:
 & it shal be souu to
 hym/ but are he in-
 fery: & dout noyng/
 for he is douty: is
 lyk to a waive of y
 see. which is mo-
 ued & tozu alouze
 of ye wynd/ yerefor
 gelle not ylike man:
 pat he shal take any
 ring of ye lord/ ayn
 double in soule: is
 sustable in al his we-
 pes/ and a meche bro-
 yu. hane glouc in he
 enhansyng/ and a
 riche man in his lo-
 wnesse/ for as ye flo-
 ure of grille. he shal
 passe/ ye liue roos
 vp w' heere: & dned
 ye gras/ and ye flou-
 re of it felde dwū: & f

fauouelle of his chere
 pershid/ and so are
 che man welwep i
 his wepes/ blessed is
 ye man pat suffry
 temptacion/ for wha-
 ne he shal be pried:
 he shal resseue ye cro-
 ron of lyf. which
 god bylyste to men
 pat louen hym/ no
 man whāne he is
 tēptid seie: & he is
 temptid of god/ for
 whi god is not atēp-
 toure of yuel yung/
 for he tēpty no man
 but eche man is tēp-
 tid drawen & sterid of
 his owne couetyse.
 after couetyrige wh-
 āne it hay couseynt
 bynyng for syue
 but syue whāne it
 is scitfuld: gendry
 deey/ yerefore my
 most derwoy wyse:

who eue keepy alle ye
 lawe. but offendy i
 oou: he ys made gilty
 of alle/ for he put seid
 pat f. shalt not do le-
 cherie: seid alle you
 shalt not slee/ pat if
 you dost not lecherie.
 but you slee: you
 art maad a treval-
 lour of ye lawe/ yus
 lpeke ye & yus do: yet
 as by gynge to be
 demed by ye lawe of
 hedmo/ for why do
 me wyf omc ing:
 is to hym f. do y no
 mercy/ but ing alowe
 why down/ my brye-
 ren what shal it p-
 fite if ony man seie f.
 he har fey: but he
 har not ye werkus/
 why fey shal now
 saue hym: and if a
 brof eny alitir be ua-
 lid: & yau uede of

edj daies lesode/ and
 if ony of you seie to
 hem. go ye in pees be
 ye made hoost & be ye
 fillid/ but if ye zeuen
 not to hem y o ying
 is pat ten necessare
 to bodie: what shal
 it profite/ so alle fey
 if it har not werkus:
 is deed in it all/ but
 sume men shal seie:
 you hast fey. & i ha-
 ue werkus/ shewe p.
 to me y fey why
 outen werkus: & i shal
 shewe to yee my fey
 of werkus/ you bilee-
 uest pat o god is: f.
 dost wel/ and deue-
 us bileuen & tremble/
 but wolt you wite
 you weyue man: p.
 fey why oute werkus
 is ydill/ why abraly
 oure fadir was not
 misthed of werkus

shalt

sumo h

James
 by the way
 in the name of the father
 Amen

is ris/ to visite sadur
les & modurles chil
dren. & widwes in
her tribidacon: & to
kepe hun self vnde fou
lid fro his world/tye

A. **W**y blyseru wy
le ze haue ye
fey of oure lord ihu
crist of glorie in accep
cion of ploues/ for if
amau pat has agol
den rynge & in a faue
clorynge cometh in
zoure compaignye. &
apozre man outryp
a foule clorynge. & if
ze biholdy in hym
pat is clord wy
clere clorynge & if ze
seie to hym litte you
here wel/ but to re
pore man ze seieu:
stoude you pere. &
eyre litte vndur ye
stole of my feet/ wher
ze demen not auentis

zou self: & beu made do
medmen of wickid
rountes: here ze my
most derwordly bryen
wher god ches not w
re men in his world:
richi in fey & euos of
ye kyngdom i. re god
blyhte to men pat lo
ued hym/ but ze han
dispidid ye pore men
wher riche men app
se not zou bi pouer:
& rei drawen zou to d
mes: wher rei blaf
femen not ye good na
me pat is clepid to
help ou zou: nere
les if ze parfoumen i
kyngis laue by scrip
turis. you shalt loue
yru neyboie as yu self:
ze dou wel/ but if ze
taken perlones: ze
worchyn syue. & wa
repreued of ye laue
as trespassours/ and

oure tūge is fier:
 ye vniuersite of wic
 kednesse/ ye tūge is
 ordeyned in oure
 members. whiche de
 foulyt al ye body/
 and it is enflam
 med of helle: & cu
 slawny in which
 of oure buye/ and
 al kynd of bestes &
 of foulys & of ser
 pents & of oye. is dy
 astro: & so ben made
 tame of mānes ky
 de/ but no man may
 chastise ye tūge/ for it
 is in vncapable yuel
 & ful of dedly beny
 in it we blessen god
 & sadw: & in it we
 cursen men yae ben
 made to ye lycesse
 of god/ of ye same
 month passy for
 boye blesyng & cu
 syng/ and my buye

en it bihoupp not y
 pese yngis be don
 So/ wher a well of
 ye same hole bring
 et fory swete & salt
 water/ my buye
 wher & lige we may
 make grapes. eyn
 a byne figes: So new
 salt water may make
 swete water/ whos
 is wyle & tanze amo
 uge you: Shewe ye
 of good lyuyngs his
 werchyng in unlyde
 uelle of his wisdom/
 pat if zehan bittren
 die & strybynges ven
 in zo hertys uyle ze
 haue glorie & ly
 cris azens ye trup/
 for his wisdom is n
 fro above comyng
 donu: but erpely &
 wefly & feudly/ for
 where is enbie & strif:
 yere is bultedfastnesse

& weyle 30/30me hysge
 be turned in to wepyng
 & ioye in to sorow
 of hert | be 3e mekyd
 in 3e syt of 3e lord: &
 he shal enhaunce 3ow
 my b'perv' nyle 3e bac
 vnt' eche of / he yat
 hachtyr hys brof' cry
 at demey hys brof' :
 wachtyr 3e lawe & de
 mey 3e lawe / and if 3'
 demest 3e lawe: you
 art not a doere of 3e
 lawe. but a dorneshua
 but on ys make
 of 3e lawe & iuge: 3'
 may tele & detuere
 and who art you p'
 demest 3e neyebore?
 so now 3e yat seien
 to day cry to morwe
 we shulen go in to
 pill' ctee: & p'ewe
 shulen duel a: 3' / &
 we shulen make mar
 chaundise. & we shu

len make wyrynge:
 which witen not
 what is to 3on in 3e
 morwe / for what is
 3owre hys / almothe ap
 perynge at alyt: &
 afturward it shal be
 washed / p'ewe 3' &
 3e seye / if 3e lord wole.
 & if we tyuen: we shu
 len do 3is 3' 3' cry
 yat ping / and now 3e
 make ful ont ioye
 in 3owre 3' dis / every
 sich ioyeynge is wic
 kid / p'ewe it is hys
 to hym yat can do go
 od: & doy not. .G. C.

D now 3e rich
 men: wep 3e
 3ellynge in 3owre wic
 chidnesse yat shal co
 me to 3' 3' richnes
 ben witen. & 3owre do
 3' ben eten of mony
 3' 3' 3' gold & sylve
 hys rustid: & 3e rust

7. al shrewed werke
v̄. wisdom 7 is fro
alone. first it is cha
st. after ward possible.
myld. able to be con
seild. consentige to
good yungis. full of
mercy & of good fru
tyz demyngge wyot
feynyngge. & re fratis
of vityuysuelle is low
ue in pees to men 7
in alken pes / m̄. r.

Vherof thu ba
tels & chertis
amonge thou. / wher
not of youre couentes:
pat fytten in youre
niebrys. ze conceyten
& ze hanuot / ze sloene
ze hanuot / ze chiden & ma
liciu bateyle: & ze han
uot for ze wen uot we
rely / ze wen & ze reser
uen uot. for pat ze ar
en yuel: so ze shewē

openly in youre co
uentis / Aboutrens
writen ze not. pat ze
frenshyp of ris wou
de is enemye to god
7efor / whoeie wole be
made frend of ris wou
de: is made ze enemye
of god / wher ze gel
sen pat ze scripture
seyt vepuly: / ze spirit
pat duelly in thou
uerty to enuio: but
he zeuey ze more gra
ce / for which yunge
he seyye / god wyth
dny proude men: b̄
to make men he zeuey
gōe / fore so ze sugget
to god / but wythōd
ze ze deuel: and he shal
floc fro thou / neize to
god: & he shal neize
to thou / ze hyuers cle
se ze hondis: & ze don
ble in soule pringge
ze heris / ve ze wrechid

by what eue of our
 but be your word
 she the. nay nay: f
 re falle not vnder
 come/ and if any of
 you is sozeuful:
 pie he wip pacient
 soule. & leie he a
 salme/ yf any of you
 is synk: lede he in
 p[re]s of ye churche &
 praye for hym. &
 an noyuce wip oy
 le in ye name of ye
 lord: & ye pier of sou
 shal saue ye soule may
 and ye lord shal mi
 ke hym luyt/ and if
 he be in synes? ye
 synen be forzoun to
 hym/ yfor know which
 ye eche to of your sy
 nes? & yno ye eche for
 of: put ye be saued/
 for ye continual pier
 of a iust man is my
 che worp/ elye was a

man lyke vs deedly.
 & in pier he p[re]d.
 yf it shuld not reyne
 ou ye erp/ and it rey
 ned not ye zeres &
 six moneths/ and of
 resone he p[re]d: & he
 nen zat reyne it ye er
 ye zat his fruyt/ and
 brisen if any of you
 erry fro trupe. & any
 country luyt: he o
 wip to war/ that he
 yat maky a yuer
 to be turned fro ye
 errour of his wey:
 shal saue ye soule of
 hi fro deep. & liueny
 ye multitude of synes
 her endy ye pistle
 of james. and by
 gyncy ye first
 pistle of peter in
 capitulu. 1.

Peter apostle of
 ihu crist to ye
 iohu men to ye co

of hem shal be to 3ⁱⁿ
to witnessynge. 7 sh^l
ete your flesshe as
fier 7e han tresou
red to you were in
ye last daies / so ye
hve of 3^o werhemē.
pat rapen your fel
des: which is defra
did of you. aier / and
reare of hem hay en
tryd: in to ye cas of
ye lord of castis / 7e ha
cten on ye crye: 7 in
3^o locheres 7e haun
rillid your hertis /
in ye daies of sleuge
7e broun 7 slowen
ye just man: 7 he a
zens stowd not your
re: for my byere
be 7e pacient til to f
comynge of ye lord /
so an erpenier abidy
pious frute of ye cr
ye: patiently suffryge
til he reserued tyme

ful 7 lateful frute / 7
be 7e pacient 7 con
ferme 7e your hertis:
for ye comynge of ye
lord shal neze / bry
ca nyle 7e be sorty
ful ed / to opur: pat
7e be not demed / so
re iuge stowdy ney
bfore ye yate / bryen
take 7e ensample of
yuel goynge out to
lounge abidy and t
vel 7 of pacient: 7e
profens pat spake
to you in ye name of
ye lord / so we blisse
han pat suffryden 7e
herden ye suffrynge
er ye paciens of job.
7e scien ye end of ye
lord: for ye lord is
iucyful 7 doynge th
bfore a ynge my
bryen nyle 7e sw
re: ney by heuene 7
yn by crye: weye

-b.
of n.
sfricoc

gte to comynge in you/
 and souyten whiche
 eyr what manie tyme
 ye spirit of lft Syng
 ryfied in your hrm:
 & before told yo passio
 us yat ben in crist. & ye
 last glories to which
 it was shouid/for not
 to hem self. but to you
 in myrtyreden yo ryg
 to yat now ben tolde to
 you by hem y pcheden
 to you by ye holy gost
 sent fro heuene. in to
 whom angels desi
 ren to behold/for which
 yng be ye garde & lea
 die of youre soule. lob.
 parfyt. & hope ye in to
 with gte yat is profied
 to you by ye shepyage
 of ihu crist/as souce of
 obedienc. not made li
 ke to reforme desires of
 youre vnkunynghesse/
 but like hym yat holy

hay clepid you: yat al
 so ye you self ben holy
 in alle hyuyage/for it
 is written/ye shule be
 holy for y call yoly/and
 if ye inwardly clep hi
 fadu. which demey
 wyoute accepcon of
 persones by ye werth
 of eche man: hinc ye
 in drede in ye tyme of
 youre pdgrimage/wit
 tyng yat not by cor
 ruptible gold eyr sylu;
 ye ben bouyde a yen of so
 weyu hyuyage of fa
 dris tradicou: but by
 ye pious blood as of
 ye lombe vndersouid
 & vnsportid crist ihu/
 yat was knowne before
 ye maktyng of ye wou
 de: but he is shewid
 in ye laste tymes for
 y by hym ben fery
 ful in god/ yat reysede
 hym fro deyr. & jat to

uerynges of flate
rynges abroad. of pa
re of galathie. of ca
paddac of alic & of
bytine. bi re vifoz
knowyng of god re
fadir: in halewyng
of fpirit. bi obedie
ce & fprungyng of re
blood of ihu cft: gre
& pees be multipli
ed to yours/ bleffid be
god & re fadir of ou
re lord ihu cft: wh
dj by his grete mcy
bi gate vs azen in
to re bynyng hope
bi re azen rplyng of
ihu crist fro deyn
to re critage vacyu
pable: & vundefouled &
pat fhall not fide pat
is kepte in heuenes
fo: you pat in re ver
tu of god of god ven
kept by re fey: in to
hely & is redy to be

fhowid in re last tyme
in re whidj ze fhulen
make ioye: pony re
byhovy now ahtul.
to be foy in duil rep
tacion/ pat re preyge
of ioe fey be meche
more precioule pan
gold: pat is preyed by
fier/ and be fondeu in
to helyng & glorie &
honour: in re reuela
cion of oure lord ihu
crist/ whom whan x
han not feyn ze loue/
in to whom allo now
ze not feyng: vilen
deu/ but ze pat vilen
fhulen haue ioye & gla
denelle pat may not be
tolde out/ and ze fhul
be gloufied & haue re
ende of youre fey: &
helve of youre soules
of which hely profens
fouzen & eulcrhedn:
pat proficiden of re

did / perfoze honour
 to you pat vileuen /
 but to uen pat vi-
 leneu not: ye ston
 whom ye badres re-
 uedeu: yis is ma-
 de in to ye heed of ye
 corne / and ye stone
 of hurtyng & ston
 of sturndu: to he
 y^r offendeu to ye wor-
 de. ney vileuen it in
 which ye ben set / v^t
 ye ben acholu kyn.
 alyugly p^rthood. ho-
 ly folk. a peple of p-
 chalyuge. pat ze telle
 ye itues of hym y^r
 clepid you fro derh-
 nessis in to his won-
 derful lyt / whiche
 tyme weren not
 a peple of god: but
 now ze ben ye peple
 of god / which hadde
 not mey: but now ye
 han mey / most dere

7 / biledi you as come
 lynges & pilgrimes
 to absteyne you fro
 fleischly desires pat
 fixten ayens ye soule
 and haue ye your co-
 uersaoun god amo-
 nge heven men / pat
 in pat ping pat ye
 bachten of you as
 of mysdoers: ye bi-
 holden you of god
 werkes & gloufie god
 in ye day of visitaao-
 un / be ze huget to oth-
 er creature for god / ey-
 to ye kyng as to hys
 pat is here in state
 ey to dukes. as to
 y^rllk pat ben sent of
 hym / to ye veniaunce
 of mysdoers & to ye
 pzeiunge of good me-
 for so is ye wil of god:
 pat ze do wel & make
 ye viltunynesse of
 ynprudent men to be

hym enclastunge glo-
rie: pat 3our fey &
hope weyn in god/
and make chast 3our
soules in obedieuce
of charite: in loue of
virytye of synple
herte/loue & togedre
inore bilyly & be ye
wom. a;en. not of cor-
ruptible seed/virvū-
corruptible by se wor-
de of luyuge god/&
duellyuge in to wy-
owen ende/for eche
flesche is hey: and al-
re glorie of it is as
floure of hey/ye hey
dried by. & his flou-
felde dou/ but so wor-
de of re lord duellyy
is yowen ende/ and
p'is is se word: p'is
p'ches to 3ou/ 3. 6

Therfore putte
ye away alle
malice & alle gyle &

feynungis & enbies &
alle badwytungis. as
now boui 3ouge cha-
dren. resonable wy-
outen gyle. couente
ye myllie: pat in it ye
weyn in to hehe/ if
neples ye han t'astid
pat re lord is swete &
neye ye to hym pat is
aluyuge ston. & rep-
ued of men: but cho-
su of god & honoure
de/ and ye 3ou self as
quyke stoncs be ye a
bone bildid in to spi-
ritual honis & an-
ly p'shod: to offre
sp'itual sacrifices ac-
ceptable to god by di-
arist/ for whych ping
re scripture sey/ lo 3
shal sette in Lyon se
hest come stou cho-
lun & p'ous/ and he
pat shal bileue: in hi:
shal not be conform

1451. 20/3 to 20/3 of
1451
w/pon 1451

did yefore

did / yefoze honoure
 to zow pat bileuen
 but to men f' bileue
 not: ye stoue whom
 rebildas reprene.
 is is made in to ye
 heed of ye conuere
 yestoun of hystyng
 yestoun of slaudre:
 to hem pat offeuden
 to ye word. neyf' bile
 neu' in it whiche ye
 ben sett / but ye ben
 achosyn kyn. akyn
 by p'shood. holy folk.
 a peple of purchasyn
 e. pat ye telle ye uer
 tues of hym pat cle
 pid zow fro darknes
 in to his wondru
 ful lize / whiche su
 tyne weren not ap
 ple of god: but now
 ye ben ye peple of god /
 whiche haden not
 myc: but now ye ha
 myc / moost dere f'

by ye conuersion of
 wyemen. ye ben wo
 uen wyoute word
 & behold ye in deed
 zo holy conuilaon
 of whiche ye be not
 wyoute for anxious
 ournyng of heer
 cyf' dnyng aboute
 of gold cyf' ournyng
 of cloynge: but p'la
 pat is ye hid uiau
 of hert in vncor
 rupaon & of wyld
 spurt. whiche is ridi
 in ye lize of god / for
 so lityne holy wy
 men happyng in god.
 ourueden hem self:
 and weren suget to
 here owne houshou
 dis / as saue obereid to
 abrah'm: and clepid
 hym lord / of whom
 ye ben dnynges wel
 dnyng: and not die
 dnyng ony petu.

double/as freewill & not
as havyng freewill ye
kenyng of malice &
as ye seruantes of
god / honoure ye alle
men. loue ye brether-
hood. drede ye god.
honoure ye rekyng /
Seruantes be ye
lugeris in alle drede
to lordis not only to
good & to myde. but
allo to tyrantis for
his is grace: if for
coulaunce of god ony
man suffre heynous-
tis & suffer vniust-
ly / for what gite is it.
if ye synen & ben but
feted & suffren / but
if ye don wel & suf-
fren patiently: his is
gite a newis god / for
to his prag ye ben de-
pid / **E**ffor also crist
suffred for vs & leste
exampyle to you: &

ye folowe ye stappis
of hyu whiche dide a
synne: neyþ gile w^s
foudeu in his mon
and whan he was
awlad: he awled u^s
whiche he suffred:
he manallid not / &
he bitook hymself to
hy þat demed hym
vniustly / and he hi
ldt bare oure synis
in his wdy on a tre
þat we be ded to sy-
nes and lyue to ryt
wylle. by whos
wan woude ye ben
heald / for ye weien
as sheepe cryng:
but ye ben now ar-
ued to ye shepherde
billyop of 30 soules
Also wyman
to her housbondes /
þat if ony man vile
ue not to ye word:

whidi chalengeu fallly
 your good counsellaci
 on in lēt / for it is lett
 f. ze do wel & suffice if
 re wil of god wole: p
 dyngge yuele / for allo
 lēt ouys diede for oure
 frues. he mist for vu
 lust: pat he shuld offre
 to god us made deed
 in fleshe. but made
 quylt in spirt / for whi
 ch pyng he cam in lū
 rit and allo to ham p
 weren closid togidre i
 prisoū: p. rechede whi
 che weren lūtyne yn
 bidful whāne re ab
 don re pacience of god
 in re daies of uoc / whā
 ne re shyp was made.
 in whidi a fewe f. ys
 to seve eute soules we
 ren made laas by wat
 and so baptyment li
 is forme many vs la
 at not re purtyngge a

wey of re filys of fles
 che: but re arynge of
 gode consteuce in god
 by re azeriynge of oē
 lord ihu crist: pat ys i
 re rythalf of god / and
 swolewly deey: pat we
 shuld be made eues of
 eue lastyngge byf he; zede
 in to heuene: and aūgels
 & power & itues ben in
 de lūgetus to hyuū. m. c.

Therfore for lēt
 suffred in fle
 she: & ze also armed by
 re same penyngge / for he
 pat suffred in fleishhe:
 ceside fro lyues / pat f
 ys leste now in fleisch:
 lyue ^{not} now in to re do
 fires of men. but to re
 wil of god / for re tyme
 pat ys pallid ys i now
 to re wil of heuene me
 to be endid: whiche
 walkede in lecheries.
 & lustus. i. in yche dry

brauū / also in eu duell
le togidre. & bi lūnyge
zeue ze honoure to re
wōmāues freite. as to
re more feble. as to
euen curis of grace
of luf: pat zome pi
eris be uot lettid
and in fey alle of o
wille. in p̄iez be ze e
che suffrynge wip of
louers of bryshod.
merciful. myld. me
ke / not zeldryge y
uel for yuel. ney
curfryge for curfryge:
but azeuward bles
fryge / for in ris yig
ze beu deyd pat ze we
lde blesfryge by herita
ge / for he pat wole lo
ue luf & Se good dau
co: coustreyne his
tūge fro yuel. & his
hūpis f̄ rei speke not
gyle / and boue be fro
yuel & do good: seek he

pres & partizly suet
foz ye yue of re lord
beu on iust men: and
his eris on re p̄iers
of hem / but ye chere
of re lord ys on men
pat doou enclis / and
who ys he pat shal
anoye zou: if ze be lue
ris & louers of good
nelle: / but allo if ze
suffren ouy ying for
rizabiluelle: ze beu
blesid / but drede ze not
re drede of hem: pat ze
not disturbed / but ha
lowe ze re lord ihū in
zoure hertis / and eue
more be ze redie to sa
tisfaction to eche mā
ayunge zou re solū of
pat fey & hope pat ys
in zow / but wip myl
denelle & drede: haunge
good consaence / pat
pat rei badmen of z
rei beu confoundid.

and haue ze ioye: for al
 so ze be glad & haue ze ioye
 in ze reuelacion of his
 glorie: if ze be dispysid
 for ze name of crist: ze
 shulen be blessed: for y
 hat ys of ze honoure &
 of ze glorie & of ze virtue
 of god. & ze spirit pat
 is his: shal rest on you
 but no man of you
 suffre. as a manulleare.
 epw. a. i. i. x. c. iij. a. i. i. x. c. iij.
 a. i. i. x. c. iij. a. i. i. x. c. iij.
 a. i. i. x. c. iij. a. i. i. x. c. iij.
 as a cristen man: sha
 me he not: but glori
 e he god in his name
 for tyme ys pat dome
 begyne at goddis hous
 and if it bigyne first
 at us: what ende shal
 be to hem y' viltouen
 to ze gospel: and if a
 iuste man. vniuersy sh
 al be lauid: where
 shal ze vniuersy ma
 & ze syner appere: per

fore & per pat suffren
 by ze wille of god: by
 taken her soules in
 good dedis to ze fey
 ful matere of nouyt.

T herfore y' auene
 ue eldr: man &
 a witness of cristis pas
 sions: which also am a
 comynere of pat glorie
 pat shal be shewid in
 tyme to comynge: in
 lecth & ze eldre men pat
 tru amonge you: fede
 ze rest of god: pat
 is amonge you: and
 proude ze not as con
 streyued but wilfully
 by god: not for loue of
 foule wyngage: but
 wilfully: neytr as ha
 nyng lordshyp in ze
 clergie: but pat ze be
 made ensample of ze
 flock of wille of sou
 le: and whane ze ph
 ce of shepherdis shal
 appere. ze shule relley

lurage of wyu. & vnnie
lurable cynges & dy
kynges & vreleneful
worshyppuge of man
mens / in whichi now
ye beu astonyed / in wh
ch rnynges ye woundre
for ye reuen uot to god
in to ye same confusio
n of lecherie & blasfeme
and ye shulen zeue re
sou. to hi & ys redy to
deme ye quyl & ye deed
for whi. for ris rnyng
it is pchnd also to dee
de men: yat ye be de
uiede by men in fles
she & p ye hme by god
in spure / for ye eende
of alle rnyngis shal
neye / wherfore he ze
pudent: & wake ze i
piers / before alle pyg
es haue ze charite eche
to of in zoulis. alga
tis lastyng: for char
te hearty re unstrude

of l'ues / holde ze oln
talite to gidre wy
oute gruchyng / echi
man as he hay rest
uede gre nyntysing
te eche in to of: as go
de dispenders of ye ma
nyefolde gre of god / if
ouye man speluy: spe
ke he as ye wordis of
god / if ouy man ny
uystry: as of ye uer
tu whichi god ny
uystryd yat god be ho
nourid in alle rnyng
es be ihu crist oure
lord to whom is glou
er lordshyp in to wor
ldis of worldis am
yost dere byrseu wyle
ze go in p'grimage
in firuoure yat is
made to zou to tep
tacion: as if ouy re
we rnyng bifalle to
but couyue ze wy
re passiois of crist

crist / grace & pees be
 fillid to you: by ye kno
 wyng of oure lord ihu
 crist / how alle yungis
 of his godlyd iūte. y^e be
 w^h l^e & p^rtee ben zomū
 to vs by ye knowyng
 of hym iⁿ clepid us
 for his oibue glorie &
 iūte: by whom he zat
 to vs most p^rious bihe
 chis / iⁿat bi sele yungis
 ye shulen be maad felo
 wis of goddis kynde: &
 kee ye corrupaōn of y^e
 ouertele y^e is in ye world
 and byyng ye in alle by
 huelle: & mynystrē ye in
 zoure fey. iūte / and iⁿ
 iūte kīnyng / in lūm
 nyng abstinēce / in ab
 stinēce pacience / in pa
 cience p^rtee. in p^rtee
 loue of brythod / & in
 loue of brythod: chat
 te / for if sele ben w^h y^e
 & oibacome / ye shule

not make you bowed.
 uer^e wythout fruyt m^y
 knowyng of oure lord
 ihu crist / but to whom
 sele ben not redy: he
 is blynd & grop^y w^h
 his hōud. & for iⁿter ye
 purgyng of his elde
 trespassis / wherfore
 brysen be ye moze byhy:
 rat by good werkus ye
 make zoure clepyng
 & chelyng etoyne / for
 ye doyng sele yungis:
 shule not do fyue ony
 tyme / for y^e is eu
 tryng in to enlastyng
 kyngdome of oure lord
 & lanpoure ihu crist: sh^h
 le mynystrē to you p^re
 tebously / for which y^e
 shal bigyne & mouet
 you euemore of sele
 yungis / and iⁿ wole y^e
 ye be kīnyng & confer
 med in y^e p^rsent t^rup
 forsoye iⁿ deme iⁿstly as

ne ye wrou of glorie: &
may neuer fade/ also ye
yonge men. be ye luget
to eldrie men. and alle
shewe ye togidre meche
nelle/ for ye lord wytho
dyr proude men: but
he zenyf ge to make
men/ Therfore be ye me
lud budw ye myzty ho
de of god: for he reise
you in ye tyme of visi
tacion/ and cast ye al
your vishuelle in to
hym: for to hym is cu
re of you/ be ye solue &
walle ye. for so adula
re ye deucl as a tow
rynge haun god. about
schynge whom he shal
denoue/ whom azen
stouid ye strunge i fey:
wrytunge for ye same
passions ys made to
yilk bryghod of you &
ys in ye world/ and a
god of al ge & depid

you in to his eidalige
glorie you luffrynge
util he shal pforme &
shal conferue & shal u
ke sad/ to hym be glorie
& lordshyp in to worldis
of worldis amen/ by sil
uan feyful brof to you
as I deue/ I wrot shott
ly byschynge & wauell
yuge. for me is ye ue
rey ge of god i whid
ye stoude/ ye church
for is gedid i babilo
nye & marcus my soue
grew you wd/ grete
ye wd to gidre in holy
cod/ ge be to you al y
den in est amen/ p ye
secunde pistle of pet

Symonde p. c. p.
our seruante &
apostle of ihu crist: to
hem for han call w
us ye enue fey in ye
ryt wiffelle of oure
god & say oure ihu

ye dreyen yll: lord þ
 boust hem. & bryge
 on hem full hasty p
 diaon / and many
 shulen lue her leche
 nes: by whiche ye wer
 of turye shal be blaf
 fened. & ye shulen ma
 ke marchandise of you i
 couertyse by feyned wo
 dis / to whiche doun now
 a while ago celyp not:
 & ye pdiaon of hem þ
 nappi not / for if god
 sparyd not angels sy
 nyng. but bitoke he
 to be turmentid & to be
 drawen doun wth bondis
 of helle in to helle: to
 be kept in to doun &
 sparyd not ye first
 world. but kept noc
 ye eize man ye before
 goere of rixtyvisele:
 & brouyt in ye grece flo
 od to ye world of un
 ferful men & he droof

in to pondre ye cices
 of men of soddin & of
 men of go mox. & day
 ned by turyge by lo
 dū & putte hem ye en
 sauple of hem þa we
 ren to wyuge ynd / and
 delueryd ye must loch
 oppzessid of ye wryge
 & of ye lecherous con
 versacion of au sid.
 men / for in hixt & herige
 he was mist. & duellid
 amonge hem þa fiv
 day in to day turmen
 tedu wth wichid wer
 his a must Soule / for ye
 lord can deliue pte
 vons men fro repti
 aon: & liepe wichide
 men in to the day of
 doun for to be turme
 tid / but more hem þ
 wallien affur ye flei
 she in coueytyng of
 vncleuelle: & dispise
 lordshypnyng / and ben

long as I am in this tab-
ernacle to visit you in mo-
nestynges/ and I am cer-
tayne that ye putynges
a wey of my tabernacle
is swift: by this that our
lord ihu crist hath shewid
to me/ but I shal zone
bysynesse and ofte after
my depe: ye haue mynde
of yole ymages/ For
we not luynges but wile-
talyes haue maad know-
wen to you ye vertue
and ye bifore knowynges
of oure lord ihu crist:
but we were made by
holders of his gretuel-
te/ for he wolk of god
ye fadir honoure &
glorie: byliche mane
vois sliden don to us
fro ye grette glorie/ this
is my loued sone: in
whom I haue pleid
to me: here ye hym/ &
we herden this vois

brouyten fro heuene:
Whane we waren with
hym in ye holy halst
we han a saddur word
of proficte: to which
ye zeuynges came don wile
as to a lantern that ye
ney lize in a dark place
at ye day bigyne to
yeue lize. & ye day ster
sprynges in ye hertis
and first vnderstonde
ye this ymge. that eche
proficte of scripture:
is not maad by prop-
interpytacion/ for pro-
ficte wile not brougt
ony tyme by manys
wille: but ye hooly me-
of god in spirit wile ye
hooly goste spoken/ **B**
ut also false p-
fictis weren in
ye peple as in zorn shu-
len be mayster liers.
that shulen brynges in
lectis of perdycon &

our man is overcome: of hym also he is ker
 nauit / for if men for
 liken þe vndermessis
 of þe world. by þe kno
 wyng of oure lord &
 sayour ihu crist. &
 offelone ten wlaypid
 in þe se & ben oulcomen:
 & later rynges ben u
 de to hem worse þan þ
 forue / for it was bet
 ter to hem to not
 knowe þe weye of ry
 twisnesse: þan to tur
 ne aȝen after þe kno
 wyng fro þat holy
 maundement þat w
 bitaken to hem / for þat
 he veroy proube bi
 selle to hem. þe hond
 turned aȝen to his
 castyng: & a sorwe is
 waulshen in walwige
 in fene // an. c.

Io þe most der
 woȝe bryfen

I write to ȝou þis se
 cund epistle. in which
 I shew ȝoure cleve son
 le by monestryng to ȝi
 die: þat þe be myndful
 of þe wordis þat I bi
 fore seyd of þe holy p
 fets: & of þe maundme
 tis of þe holy apostlis
 of þe lord & sayour /
 first wite þe þis ryng
 me in þe last dayes dis
 seynours shulen co
 me in disset ȝo ryng
 after her owen coner
 tynges. se ryng / whe
 re is þe bildest of þe co
 uynge of hyur: for
 se þen þe fidris dyedur.
 alle rynges lasten fro
 þe big ryng / arn of
 but it is hid fro hem
 wyllyng þis ryng:
 þat heuenes weren
 bifore. & þe crye of wa
 tur was stoungel
 warn by goddis word

hold plehyngge hem self:
þat dreden not for to bring
e in lettes blaffenynge
wher angels whane
reþ þen more in streng-
th & iustice: þen uot þe
wre exterrable thou aȝes
hem/ but þese þen as
vnrasonable bestis kynd-
ly in to takynge & in to
deþ: blaffenynge in to
þese þyngeþ þat þe knowe
we not/ and shulen þe
þe in her corrupcion:
& reseyue þe þere of hu-
mynite/ and þe
gessen delices of defou-
lynge & of weme: to
þe likyngeþ of day/ flo-
ryngge in her fechtis.
wre delices doynge le-
chere wth þou: and ha-
uen ful of noure &
vncelynge trespass/ dis-
seyngge vnsidfaste
soules. & han þe hert
exterrid to concyale/

re soules of curlynge
re forsaken re ryclyng:
& erreden þynge þe
weye of balaun of wo-
for/ which loned þe
re of wickidnesse: þe
he had reþynge of
his wandnesse/ a doun
west vnder þouk þe
spalte wth þou of ma:
þe forþred re þe wyl-
dom of reþete/ þe
se þe wellis wypon
wate. & myste dre-
þe wth wyllynge
wyndis: to which þe
þe myste of derlic-
nesse is reserved/ &
þe speken in þe of
þe herte: & dillerþen
delices of fleshe of le-
chere. hem þe stape
alred/ which þe uen-
erid & wth herten fred
to hem: whane þe
þe seruantis of corrup-
cion/ for of whom

ony man

ihū cēt: 3 oure heche
as also oure most de
re broþr poull writ
to 3ou: bi wisdom
3ouū to hyū/as in al
episthis he spekþ in
hem of 3ele ringis/
in whichi we sum
herde ringis to vud
stond/ whichi vnwis
men 7 vustable de
prouen. as also rei
don of scripturis to
her owen p̄dicaōn/
perfoze 3e brijen bi
foze wryngge kepe
3ou self: lest 3e be dis
seyued by crowe of
vnwisemen 7 falle
awey fro 3our ow
ne saduelle/ but we
3e in 3e grace 7 3e hūo
wyngge of oure lord
ihū cēt 7 oure sauy
our/ to hū be gloze
now 7 in to 3e day
of euerlastynguelle

auens/ here endip
3e seaid pistle of
petr 7 bigyng
3e first pistle of
john. c. 1.

That ringe p̄
was fro 3e bi
gynyng: whichi we
herden whichi we seie
w^o oure 3eu/ whichi
we biholden 7 oure
hondis toucheden of
3e word of lif: 7 3e
lif is shewod/ and we
saien 7 we wituellen.
7 tellen to 3ou 3e eue
lastyngge lif: 3at w^o
anentis 3e fadir 7 ap
perid to vs/ 7 foze we
tellen to 3ou 3at 3yng
3at we saien 7 herden:
3at also 3e haue felo
shyþ w^o vs. and oure
feloshyþ is w^o 3e fadir
7 w^o his sone ihū cēt/
and we write 3is 3yng
to 3ou: 7 3e haue ioye.

: by which þ̄ full world
drounþ̄ þ̄me by watir
penſhedē but ye he-
uenes þat now be
ye erþe ben kept by þ̄
ſauē word & ten refer-
red to fier in þe day
of dome & p̄diciōn of
wicked men/ but ye
moſt dere bryſen: yis
oþing le not hid to
yon/ þat o day auct̄
tis god: is as apou-
ſend ȝeers/ and aþon
ſend ȝeers: ben aſo day
ye lord tancē not h̄
biheest aſum: geſſen:
but he doþ paacently
for ȝon/ and wole n̄
þat ony man þiſhe:
but þat alle þurue a
ȝen to þenauce/ for
ye day of ye lord ſhal
come as a ſteek: & whi-
ch heuenes w̄ geue
þurue ſhulen paſſe: &
clementis ſhulen be dil-

ſolued by heere/ and ye
erþe & alle ye werldis þ̄
ben in it: ſhulen be brye-
þ̄ fore whāne al þeſe
þingis ſhulen be diſſo-
ued. what manie me-
biþonnyt it ȝou to be
in holy tryþingis &
þreces: aþidynge and
lyþynge in to ye cony-
nge of the day of oð
lord ih̄u criſt/ by whi-
om heuenes bryen
ſhulen be diſſolued:
& clementis ſhulen be
le biþreynge of fier:
also we aþiden biþis
biheestis new heuenes
& new erþe: in which
rycwiſneſſe dwelliþ/ þe
which þing: ye moſt
dere. aþidynge re-
þingis be biþ: to be
founden to h̄ in pees
vniſpotid & vndeſouled
and deme ȝe longe a
þidynge of oure lord

he pat seif pat he duet
 hy in hym: he ouer to
 walke .is he wallid/
 not der bryen 7 wa-
 te to you not a newe
 maüdeuēt: but re
 elde maüdeuēt pat
 he hadden fro re bigg
 nige / re elde maüde
 ment: is re word p^r
 re herden / ette soue 7
 write to you a newe
 maüdeuēt. pat is
 treise boy in hy 7 in
 you: for der knelle he
 pallid. 7 uerpe lye
 shynny now / he pat seif
 he is in lye. 7 haty
 his brof: is in derk-
 nelle 7c / he p^r louey
 his brof: ouelhy
 in lye. 7 schandre is
 not in hi / but he pat
 haty his brof: is in
 der knelles / and wan-
 dyt in der knelle 7
 were not why he

got: for der knelle he
 blyndid his yeu / lial
 soues 7 write to you:
 pat so hyes ben for so
 mi to you for his na-
 me / fadus 7 write to 7^u
 for ze han knowen hy
 is fro re bygynguge /
 zonge men 7 write to
 you: for ze han oueco-
 meu re wickid / 7 wr-
 te to you zonge chidre:
 for ze han knowen re
 fadir / 7 write to you bry-
 en: for ze han knowen
 y^r is fro re bygynguge / 7
 write to you zong me:
 for ze ben knuge / and
 re word of god duety
 in you: 7 ze han oue-
 comen re wickid / wyle
 ze lone re world: ue p^r
 rnygis pat ben in re
 world / if any man lo-
 uer re world: re chari-
 te of re fadir is not in
 hym / for alle yng pat

7. pat 30 ioye beful /
ris is ye tellyuge pat
we harden of hyu /
tellen to you: pat god
is ljt. 7 per ten no
derknessis cu hi / if we
sayer pat we han selo
shyp wip hui / we wa
dren in derknessis: we
hen 7 du not trupe /
but if we walken in
ljt. as also he is ljt:
we han felousshyp to gi
dre / and ye blood of ie
su crist his soue: clen
se vs fro alle synes / if
we seien pat we han no
synes: we disseyuen vs
sel: 7 trupe is not in
vs / if we knowe when
oure synes: he is sey
ful 7 mist. pat he for
geue to vs oure synes.
7 cleuse vs fro alle we
kidnesse / and if we sei
cu we han not syned:
we maken hyu a lye

re. 7 hie word is not
in vs cap. 17.

Qual lones /
writ to you ye
se pugis: pat ye hve
not. but if ouy man
syneth: we han an ad
uocat. auentis ye had
in u crist. 7 he is refo:
zeuence fo: oure sy
nes / and not only
fo: oure synes. but
also fo: ye synes of al
world / and in ris ris
we witen pat we kn
ouen hyu: if we ke
pen his comandmentis
he pat sey pat he kno
wip god. 7 heip not
his comandmentis: is
aliene 7 trupe is not
in hy / but ye charite
of god is pite by h
in hyu: pat heip h
word / in ris ping we
witen 7 we ben mist:
if we kn pht in hi /

these things to you of
 him that deceived you/
 and that he anointed
 which he deceived
 of him: dwell in you/
 and ye have not need.
 that any man teach
 but as his anointing
 teach you of all things/
 and it is true: that
 is not lying: and as
 he taught you: dwell
 in him: and now ye
 have sons dwell in
 him: that whome
 he shall appear. we ha
 ve trust that he not
 found of him in
 company: if ye write
 that he is not: write
 that also every man
 that doth say
 that he is born of
 him. cap. 11.

Se ye what in
 new charter
 said us: that we be
 we be named ye sons

of god: but his love
 for his thing ye world
 believe not us: for it
 believe not him: how
 were broken now we
 be ye sons of god:
 that it appear not
 what we shall be
 we write that whome
 he shall appear we shall
 be like him: for we
 shall be like him as he is
 that every man that has
 hope in him: make him
 full holy as he is holy/
 every man that doth say
 doth also wickedness.
 and synne is wickedness
 that and ye write that he
 appear to do away synnes:
 that synne is not in him/
 every man that dwell
 in him: synne not and
 every man that sayeth
 say not
 him. every man
 that has hope in
 him: no man shall
 be born of him: that doth say

is in world. is concy
tise of fleische & concy
tise of men & þe of h
if. which is not of re
fadur: but it is of re
world/ and re world
shal passe: & re concy
tise of it/ but he pat
dor re wil of god: du
elly wynten ende/
my lytal sones. re last
our ys/ and as ze ha
heid pat antecrist co
mey: nows many an
tecrists ten maad/
wherfore we witen:
pat it is re last our/
re wynten forð fro
us: but re witen n^t
of us/ for if re hadd
we of us: re hadden
duellid wyt us/ but
re re be knowen: pat
re is not of us/ but
re han auoyntuge of
re holy goost: & thus

weual yugis/ I wot
re not to row as to
men pat knowen it
tryp: but as to men
knowen: it/ and for e
che lesyuge is not of
treme/ who ys alier:
but ys pat denyer
ihū is not crist/ ys
is antecrist: pat deny
er re fadur & re soue/
So eche pat denyer re
soue: haf not re fad
but he pat knoweth
re re soue: haf also re
fadur/ pat yng pat
ze herden at re bigy
nyuge. Duelle it in
for if pat yng duelly
in row. which ze herde
at re bigynyuge: ze
shulcu duelle in re so
ue & in re fadur/ and
ys is re biheste pat
he bihyte to us eue
lastyngge hif/ I wot

Wylles; is mist. as also
he is mist/ he pat doo syne;
is of ye deuyl. for ye deuyl synes fro

ye bigynnyng in ris ylls ye
loue of god apend: pat
he bndd ye werkes of
ye deuyl/ eche man pat
ys born of god: doo
not syne/ for ye seed
of god duellyp in hi:
r he mayr not do syne.
for hy is born of god/
in ris yung ye lones of
god ten knowen: r ye
lones of ye fend/ eche
man pat is not mist:
is not of god/ and he
flouey not his broþr:
is not of god/ for ris
is ye tellyng pat ze
herden at ye bigynnyng:
pat ze loue eche oþer/
not as cayn pat was
of ye yuel: r slouy hy
broþr/ and for what
yung slouy he hym:
for his werkes were
enel: r his broþres mist/
bryery nyle ze woold:
if ye world haty you/

we witen pat we ten
translatid fro dey to
lif. for we louen bry
er/ he pat louy not:
duellyp in dey/ eche
man pat haty his
broþr: is a nauullec
and ze witen pat eche
nauullec hay not eue
lastyng lyf duellyge
in hym/ in ris yung
we han knowe ye
charite of god. for he
putte his lyf for vs:
r we owen to put de
lyues for oure bryer/
he pat hay ye catelle of
ris world. and seep
his broþr hay neede r
cloþy his cutrahis fro
hym: hou duellyp ye
charite of god in hy/
my lita lones loue
we not in word ney
in tūge: but in werke
r trupe/ in ris yung we
knowen. pat we ten

but profit charite put
 ty out drede / for dre
 de hay peyne / but he
 pat dredy: is not p
 fit in charite / y fore lo
 ue we god: for he loue
 de us before / if ouy un
 seyy y loue god. & ha
 up his brof: he is alre
 re / for he f louy not his
 brof whych he seep: how
 may he loue god whi
 ch he seep not: / and we
 han yis comaundmēt
 of god: pat he f louey
 god. lone also his brof
Ad he man / v. e.
 pat beleuyy
 pat ihus is crist: is
 born of god / and eche
 man pat louey hym y
 gendred: louey hym y
 is born of hym / in yis
 ying we knowen pat
 we louen ye children
 of god: whāne we lo
 uen god. & don his ma

undementis / for yis is
 ye charite of god: pat
 we kepe his maūdem
 tis / and hys comaunde
 mentis ben not heby /
 for al ying pat is wri
 of god: ouercomey ye
 world / and yis is ye vic
 toye pat ouercometh ye wo
 rld: ouerfay / and who is
 he pat ouercomey ye world
 but he pat beleuyy pat ihc
 is ye sone of god / yis is
 ihus crist pat cam by
 watir & blood / not in
 watir only: but in
 watir & blood / and ye
 spirit is he pat wit
 nelly: pat crist is tru
 ye / for ye ben yet ze
 uen witnelynge in
 heuen / ye fadir ye loue
 & ye holy goost: & yele
 ye ben one / and ye be
 pat zenu wytuelyge
 in erpe / ye spirit watir
 blood: & yele ben on /

knoweþ god: heereþ
vs/ he þat is not of god:
heereþ not us/ in þis þing
we knowen þe spirit
of treweþ & þe spirit of
errour/ noþt dere buy-
eu loue we togidre:
for charite is of god/
and eche þat loueþ his
broþer: is born of god. &
knoweþ god/ he þat
loueþ not: knowiþ if
god/ for god is charite/
in þis þing þe charite
of god apperid in vs/ for
god sent his son biget-
ten soue in to þe world:
þat we lyue by hym/
in þis þing is charite.
not as we hadden lo-
ued god: but for he
frist loued us. & sente
his soue forzeueuþe for
oure synes. ¶ Ze most
dere liuþeu if god loued
vs: we owen to loue e-
che oþer/ no man say;

eue god/ if we louen
togidre: god duellyþ
in us. & þe charite of hi
is þfit in vs/ in þis
þing we knowen þe
we duellen in hym/ & he
in vs: for of his spirit
he gaf to us/ and we la-
eu & wituelþeu: þat þe
fad^r sent his soue sauy-
oure of þe world/ who
eue knowelþeþ þat dhu
is þe soue of god: god
duellyþ in hym/ & he in
god/ and we hau know-
wen: and bilieuen to
þe charite þat god haf
in vs. ¶ God is charite/
and he þat duellyþ in
charite: duellyþ in god
& god in hym/ in þis
þing is þe þarfite cha-
rite of god w^t us: þat
we haue trust in þe day
of doun/ for as he is: al-
so we tru in þis world/
diede is not in charite

set in yuel / and we wi
 ten pat ye soue of god
 cum in flesch. ⁊ ⁊ at to
 us wit: pat we kno
 we uery god. ⁊ we i
 ye uery soue of hym
 ris is berry god. ⁊ eu
 lastyuge lyf / my hral
 soues here ⁊³ fow many
 metis / here endir ye
 first p^risde of jon: ⁊
 bigynnye ye sc^rid. c. 1.

Ghe eldre man
 to ye chobyn
 lady ⁊ to hu^r children:
 whiche I loue in treuy
 and not I aloone: b^t
 also al men pat kno
 wen trufe / for ye tru
 e pat duelly in you:
 ⁊ wy^r you shal be wy
 ontē ende / grace be w^t
 you. myc^t ⁊ p^res of god
 ye fadir. ⁊ of ihu^c c^r
 ye soue of ye fadir in
 treuch^t ⁊ charite / I joy
 ed ful mych. for I f^rod

of ye soues goynge in
 tyme: as we resseynd
 den maundment of ye
 fadir / and now I p^r
 ye lady. not as wi
 tyngge a newe maunde
 ment to ye: but pat
 I we hadden fro ye by
 gynnynge pat we loue
 eche o^r / and yis is
 charite: pat we wal
 ke astur his maunden
 tis / for yis is ye maun
 demēt: pat as ye her
 den at ye bygynnynge.
 walk ye in hym / for
 many dyseyners we
 ten oure in to ye w^rol
 de: whiche knowlechy^r
 pat ihu^c c^r hay come
 in flesche / yis is a dis
 seyner ⁊ aucterit.
 Se ye youself: lest ye loe
 sen ye yingid pat ye
 han wrought / pat ye res
 seyue ful mede / wit
 tyngge pat eche pat

if we resceyuen þe wit-
nessynge of men: þe
witnessynge of god is
more: for þis is þe wit-
nessynge of god þat
is more: for he witnesseth
of his sone / he þat
belieueþ in to þe sone
of god: hath witnessynge
of god in hym / he þat
belieueþ not to þe sone:
maketh hym a here: for
he belieueþ not in þe
witnessynge. ¶ god witnesseth
of his sone / and
þis is þe witnessynge /
for god þat to þou euer
lastynge lyf. ¶ þis lyf
is in his sone / he þat
hath þe sone of god:
hath also lyf / he that hath
not þe sone of god: hath
not lyf / ¶ I write to þou
these þynge: ¶ þe wit-
þat þe han euil synge
lyf. which belieuen in
þe name of goddis sone)

and þis is þe trust
wherby we han to god:
þat what eue þynge
we axen at his wil-
le: he shal here us / &
we witen þat he heereþ
us: what eue þynge
axen / we witen þat we
han þe axynge which
we axen of hym / he þat
wot þat his broþer syn-
neth a synne not to deye:
are he & lyf shal be þou
to hym þat synneth not
to deye / þere is a synne
to deye: ¶ I say þat ony
man þe not for it /
the wickednesse is a
synne: & þere is a synne
to deye / we wite þat
the man þat is born
of god: synneth not /
þe generacion of god he
þe hym: & þe wickednesse
toucheth hym not / we
witen þat we be of
god: & al þe would þe

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che which you leddest
 for. & dost wel woꝝy
 by to god. for in wente
 for for his name: & to
 beu no yung of here
 men. yefoze we oweu
 to resceue seche maue
 men: pat we be. euere
 wordheris of treuch. &
 hadde writte parauante
 to se churche: but ris di
 otrepes f. louer to be
 re priuacie in hem.
 resceuech not vs. for
 no yung if I shal come:
 shal mouest his wer
 tis which he dop ch
 dyng. asend us wip y
 uel wordis. and as if
 yle yunges sustayn u
 to hym: ney he rescey
 uey byren. & for tody he
 pat resceueu. & putty
 oute of se churche. mo
 oft dere broy wyle you
 sue yuel yung: but y
 pat is good yung. he

pat dop wd: is of god/
 he pat dop yueldey it
 god. wituellunge is
 zolde to demetrie of al
 men: & of truy it silt/
 but also we kren wit
 uellunge. and you kn
 owest pat oure wit
 uellunge is true. &
 hadde many yungis to
 write to yee: but I
 wold not write to yee
 by yulic & pene: for I
 hope soon for to see yee:
 and we shule speke
 mouy to mouy. pces
 be to yee. frendis greet
 yee wa. greet you wa
 frendis by name. he
 re endy se pistle
 of ion: and by gy
 ney se pistle on yu
 DAS. cap. j.

Iudas se seruaut
 of ihu crist. & bro
 pat of james & to yee.

man that goyr bifo
re. & duelly not in ye
techyng of crist: hay
not god/ he pat duel
ly in ye techyng. hay
wye ye sone & ye fad/
if ony man comes to
zon & byngy not
ys techyng: nyle
ze resseyue hy in to
zohous. ney seize ze
to hy heal/ for he pat
sey to hym hayl: to
myney wyf his vnel
werkis/ lo I lufze sei
de to you: pat ze be not
confondid in ye day
of oure lord ihu cft/
I haue mo ynges to
write to you: & I wd
not by pchenny and
ynke/ for I hope pat
I shal come to you. &
lyke mony to mony:
pat zoure iouly ful
ye soues of y chof i sil
tur greteu ye wel ye

gite of god he is yee
Amen/ here endy ye
sernde pistle of jon.
& byngy nyr f. 4. side.
The eldre man
to G. yus most
dere brof: whom I
loue in tyme/ most d
ere brof of al ynges
I make pyer. I pon
entire & true wilfully:
as y soule wy wd
fully/ I ioye greedy.
brisen cauen & ban
wituellyng to y tru
pe: as you walkst i
trupe/ I haue no more
gite of yre ynges: pa
pat I here pat my sou
walke in trup/ most
dere brof you dost fer
fully: what eue y
wordyft in brisen/
and pat in to pilgri
mes: which zelden
wituellyng to y cha
rite in ye list of ye chr

in doom of blasseme/
but seid þe lord coma
undid to see/ but þe
se men blasseme: w
what eie yingtes þe
known not/ for wylt
eie yingtes þe know
ca kyndly as dūbe w
stas: in þese þe tru
corrupte/ ca. 11. 2

Wo to hem þat
weuten þe we
y of cayn/ and ratle
shed out by erour
of balam for mede/
and perisheden in þe
azou seyuge of chore/
þese tru in here metis
festyuge to gidie to hel
þe: w^t out diede fedige
hem hif/ þese tru don
dis wy^t out watir:
þat tru tom aboute
of þe wyndis/ herne
ft trees wy^t out fru
þe: twis dede. dia
wen vp by þe rote |

ways of þe wood see
fomyuge out her confu
hois/ cryuge sterris:
to which þe tempest
of derluellis is kept
wy^t oute ende/ but euoc
þe þe seneny man fro
adam proficiede of þe
se: 7 seide/ lo þe lord co
my^t w^t his holy þou
sandis: to do doom a
zens al men/ and to re
prene al vnterfulme
of al þe werlus of þe
wickeduelle of hem:
bi which þe deden wic
kidy/ and of al þe har
de wordis: þat widd
syners han spoke. neds
god/ þese tru grachers
ful of pleyntis wan
dryuge alar her dech
res: 7 þe mony of hem
speky^t þrid/ wo: faly
pyuge persones by
cause of wy^tnyng/
and þe most dere brye

pat heu loued y^e heu
in god ye sadu. &
to heu pat heu depid
& kept of ihu crist: in
cy & pes & charite be
fullid to you: most
dere briften I doynge
al bisynesse to write
to you of your comyn
helpe: had uede to
write to you. & pre to
stryue strongly for
ye fey pat is onys
taken to seyntis for
sinnis vnschepful men
pueyly entred. ^{to} five
ren vifore witten i
to ye down: and ou
re turned ye gre of
oure god in to leche
rie. & denyen hyu i^f
is only alord oure
lord ihu crist: but y^e
wole monest you o
nys pat witen alle
pungis: pat ihus sa
ued his peple fro ye

lord of egypt: & ye
secund tyme loste he
pat bileueden not. &
he reserueded sundr
der kinelle aungls pat
kepten not her fals
hod. but forsokeu her
hous: into ye down
of ye grete god into
enlastyngge landis
as sodun & gomorre
ye ny: costid atees
pat in like maner di
deu fornyeracion yed
awey after a yr fles
she: & beu made en
sauple sustyngge pey
ne of enlastyngge fi
er: in like maner allo
yese pat defoulen ye
fleshe. & dissypsen lord
shyp & blasfemien ma
reste: whane mihel
archangel descynede
n^e ye duel & stow of
moyses body: he was
not hardy for to bygge

Prolog

in soule to temptaciō
for temptaciō is a
mannes lyf: on ye er-
re but yde feyful we
wile not in hem: ye
and conforty hem &
confermey scyngge y
au wyf 3on into ye
nde of ye world: and
al folk nyle ye diede

ten be ye myudful of
 ye wordis whidj ben
 bifore seide of ye apost
 lis of oure lord ihu crist
 whidj seiden to you. y^e
 in ye laste tymes yer
 shulen come gylours.
 wandryuge astur her
 owne desires: not in
 pite/ yese ten whidj de
 parten hem self: westly
 men not haingge spi
 rit/ but ye most dre bri
 yeren: abone bild. 3ⁱⁱ
 self. on 30 most holy se
 ip. a preyre ye in ye ho
 ly gost. a kepe you self
 in ye loue of god a abi
 de ye ye may of oure
 lord ihu crist in to hyl
 merlastyngge/ and re
 que ye yese men pat le
 uened: but saue ye he.
 take ye hem fro ye fi
 ur/ and do ye may to of
 men. in ye drede of god.
 and hate ye also yillid de

-sonhd cote whidj
 is fleishly/ but to hym
 pat is myzty to kepe
 you wyf out hyn. a to
 ordeyn byfore ye lizt of
 his glorie you yinne
 med in ful onte ioye.
 ye comyngge of oure
 lord ihu crist. to god
 alcon oure sawyome
 by ihu crist oure lord:
 he glorie a magnifyng
 enpire a power into
 ye alworldis a now a
 in to alworldis of wo
 rldis amen/ here by
 gyuyt apzolog on
 apocahys

Alle men pat w
 leu hyn in che
 ty in crist as ye apost
 seip: sustren perleu
 aon astur pat you lo
 ue y^e ueyest to ye ser
 uyle god: skonde y^e
 in rytwisuelle a in
 drede. a make redye

Appocalips of ihu crist, which god
 gaf to hyim to make open to his
 seruauntis: which pingis it bi
 hony to be made soone / and he sygnified
 sendyng bi his aungel to his seruaunt /
 which bare witnesse to the worde of
 god: and witnesse of ihu crist in the
 se pingis what ever pingis he sayz / blef-
 sid is he that redith & he that heereþ /
 of profecie: & keepy þo pingis that ten writ-
 ten in it / for the tyme is nyz / þou to the seue-
 ne churchis that be in alie: grace & pes-
 to þou. of hyim that is. & that was & ys
 to comyng / and of the seuen spiritis:
 that ten in the syt of his throne and of
 ihu crist. that is afeiful witnesse: þe first
 bigetū of deade men: & þe puce of kynges
 of the erpe / which loued vs & waschid
 us fro oure synes in his blood: & made
 us a kyngdom & prestis to god & to his
 fadir / to hym be gloze & curye. in to
 worldis of worldis amen / so he comey
 wy cloudis. & eche þe schal se hyim.
 & þe that þatchedeu hyim / and al the kyng

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as in a breyunge chynce/ and re woys
of hym: as re woys of many waris/
and he had in his rythoud seuen sterris:
a swerde scharpe on euy er side went
out of his mouy/ and his face: as re
sime schynce in his iuu/ and whane i
hadde seyn hym: i feld dou at his feet as
dede/ and he puttyd his rythoud on me:
a seide/ nyle you drede i am re fast a the
laste: a i am alyue a i was dede/ and lo
i am lyuige in to world of worldis/ and
haue re keyes of depe a of helle/ verfore
wite you which pyngis you hast seyn:
a which tru a whiche it bihowy to be do
te aftir re pyngis/ the sacrament of
re seuen sterris. which you seist in
my rythoud: a re seuen goldyn man
dastilis/ re seuen sterris: ten anigels
of re seuen churthis/ and re seuen
cadastilis: ten seuen churthis. **T. n. G.**

And to re anigel of re churche of et
fesus: wite you/ re se pyngis say
he pat holdy re seuen sterris in his
rythoud which walky in re myddil

redis of þe erpe: schulden bi weyle hem self
on hym. 3he amen. Jam alpha & ω. þe
bigynnyng & þe ende seþ þe lord god, þat
is & þat was: & þat is to comynge at any
ty / I ou þour broþer & partrūc in tribula
cion & kyngdom & p̄uante in crist thūns
in an yle þat is clepid pathmos: for þe
þe worde of god. & for þe witneslyng of
ūni. I was in spirit in þe lordis day. & I
harde bilyude me a greet woꝝce as of a
trūpe seyinge to me / write you in a bo
ke þat ryng þat þ' seist & seude to þe se
ne churchis þat beu in asie. to effelus. &
fmirua. & to p̄ganus. & to natura. & to
sardus. & to filadelfia. & to laodiaa. & I
uede þat I schulde se þe woꝝys þat spake w
me / and I turned & I seþ seuenē andūsti
his of gold & in þe mydul of þese seuenē
goldyn andūsthis: on hū þe sone of mā
cloꝝpd wþ a long garment. & gūrd at re
tens wþ a goldyn gūrdil / and þe heede
of hym & his heeris weren white as wh
te wolle. & as snow / and þe yzen of hym
as flawme of fier: & his feet lyke to latū

hem pat leyen pat rey ben ieris & ben uot:
but ten re synagoge of satanas/dreed y^e
no ring of re se ringis which you schalt
suffre/lo re deuyl is to send hūme of you
in to p̄lou: pat ze te temptad and ze schu-
len haue tribulaciō: ten dayes/be you
scryful to re deap: & i schal zeue re acow-
ne of hyl/he pat har heere heere he: wht
re spirit say to re churchis/he pat ouco-
nep: schal not be hurt of re secund deap &
w̄ anigel of re church of pergamus: write
you re se ringis say he pat har re swerde
scharpe on euery syde/ i wote where you duell-
hite: where re seete of satanas is/ and you
holdist my name & deuyedist not my fey/
and in 70 dayes was antefas my feyful
wituelle. pat was slayen at you: where sa-
tanas duelly/ but i haue azens re a fewe
ringis: for you hast pere men holdyng
re techyng of balau/which tauzte balac:
for to sende schauidre. bifore re soues of iheru-
salem of sacrificas of iudis: & to do fornyca-
ciō/ So also you hast men holdyng re
techyng of nycholaitis/ also do you pena

of the seuerie gold yn candlestike / I woot
y^e wealthe & trauel. & y^e pacience: & y^e p^r
mayest not suffice y^euel men / and you ha
st alayed hem y^eat seyn y^eat rei w^en ap^ostle
& ven not: & you hast founden hem here
and you hast pacience: & you hast suffred
for my name. & failedist not / but I haue a
zens y^e a fewe y^engis: y^eat you hast leste
y^e first charite / y^eefore be you mydeful fro
whens you hast falle: & do penance. & do
y^e first wealthe / e^y ch^o: I come soone to
y^ee / and I schal moue y^e candlestike fro
his place: but you do penance / but y^e
hast y^e goode y^eng. y^eat p^rhatist y^e de
dis of nyholatis. y^e which also I hate
he y^eat hay ceris heere he. what y^e spur
sey to y^e churchis / to hym y^eat ouercomy
I schal zens to ete of y^e tree of lyf: y^eat
is in y^e par^odis of my god / and to y^e
aⁿgel y^eat is of y^e church of sam^uel.
write you y^ese y^engis sey y^e first &
y^e laste: y^eat was dede & lyuey / I woot
y^e tribulacion. & y^e pouerte: but y^e
arte rich / and you art blaffemed of

schulen writte: pat I am sergyuge wythes &
hertis/ and I schal zeue to eche man of
afur his werkus/ and I seie to you & to of
pat ben at triare: who eue han not ris
techyuge & pat knelwen not re hynesse of sa
tuall. hou rei seie I schal not sende on
you a nof charge/ neydeles holde ze pat I
re han: til I come/ and to hyu I schal onc
come. & pat schal kepe til in to re ende my
werkus: I schal zeue to hyu powez on fol
kis. & he schal gonerue hem in au neu
erde/ and rei schulen be broken to gidie:
as a vessel of a pottere/as also I resseyued
of my fadir/ and I schal zeue to hyu a mo
we sterte/ he I ha y ceris heere he: what re
spirit seiy to re churchis

And to re aungel of re church^{of} Sardus:
writte you/ yese yngis seiy he pat har
re seuene spiritis of god: & re seuene stertis/
swot y werkus. for you halt a name pat
you hynest: & you art deede/ te you wakynge:
& conferme you opir yngis pat were to dy
yng/ for I fynde not y werkus fülle before
my god/ verfoze haue you in mynde you

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mice / if any thing lesse I schal come sone to see
I schal hit wy heu : wher ye swerde of my
moupe / he pat hay vers heere he : what resp
ce sey to pe churchis / to hyu pat oucomer
I schal zene ^{angel} rece hyd I schal zeue to hyu
a white ston. In ye ston a newe name
writū / whiche now du knowe : but he
pat taky / and to ye angel of ye church
of triana : write pou / pele pingis sey pe
sone of god : pat hay yren as flawme of
fier a his feet lik latū / I knowe pi werkis a
sey a charite a pi seruise a pi pacence : a
last werkis mo pau pe formere / but I ha
azens ye a fewe pingis / for pou suffrit pe
woman zelabel whiche sey pat she is a
profetesse : to teche a to disseyue my ser
uauitys to do lecherie : a to ete of pingis
offrid to idols / I zat to hu^r tyme. I she
shulde do penance : a she wolde not do pe
nauce of hu^r fornicacion / and lo I sende
hu^r in to a bed / and yei I don lecherie w^t
hu^r. schulen le in moost tribulacion : but
yei do penance of her werkis / and I schal
glee hu^r sones in to dey / and al churchis

I lowyd peer for you keptist ye worde of my
pacture/and I schal kepe ye fro ye ouer of
temptacion. pat is to cōnyuge in to al ye
woulde to tempte men pat duellen in crye/
lo I come sone/ hold you pat y^e you hab:
pat woman take ye adū/and to hym y^e
schal oucome. I schal make hym a pile
re in ye temple of my god: and he schal
no more go out/ and I schal write on hy
re name of my god/ of ye new ierlū pat
comer doū fro ye heuene of my god. I my
newe name/ he pat hay ceris heere he
what y^e spirit sey to ye churchis/ and
to ye angel of ye church of laodice. wri
te y^e rese ringis sey amen/ ye seipful we
uelle & crye: which is bigynnyng of god
dis creature I wote ye werld: for ney
you art cold ney you art hote/ I wold
y^e you were cold crye hote/ but for you
art lew. & ney cold ney hote: I schal bi
gyue to cast ye out of my mouy/ for y^e
scilt. pat I am riche & ful of goodis: & I
haue nede of no ring/ and y^e do a woldū
pat you art a wreche & wiccheful & w

+
I y^e name of y^e god
of my god/

Handwritten signature or scribble at the bottom of the page.

¹¹
P rellequedist & heridist & kepe & do penaunce/
pence if you wake not: I schal come as
a nyghte peef to pee/ and you schalt not we-
te in what our I schal come to pee/ but
you hast a fewe names in laudis: which
han not detouhd her doris/ and pei schu-
len wake wip me in white doris: for pe
bea worpi/ he pat oucomer: schal be doris
pus wip white doris/ and I schal not do a-
wey his name: fro pe booke of lyfte: & I schal
knowlech his name bifore my fadir: & bifore
his aungelis/ he pat hay eene hore he wite p
spirit sey to pe churchis/ and to pe aungel of
pe church of filadelfia: write you/ yese yingis/
sey pe holy & trewe: pat hay pe here of dauid
whychj openey: & no man closy/ he closy &
no man openey/ I wote y werkis/ and lo I
bifore pee a dore openede: whichj no man may
close/ for you hast alhal itur: & hast kepte
my worde: & deuyedist not my name/ lo I
schal zene to pee of pe synagoge of satanas:
whichj sepen pat pei beu ieruis & be not bur-
hen/ lo I schal make hem pat pei come awei-
schipe bifore y feet/ and pei schulen wite. P

Handwritten signatures and scribbles:
A large, stylized signature, possibly "John" or "James", written in a cursive hand.
Below it, another signature, possibly "John" or "James", also in cursive.
At the bottom, a signature that appears to be "John" or "James" with a flourish.

was lik þe lize of a ston iaspis & sar
dine and a reynton was in cūpal
of þe seet: lik þe lize of almaragden/
and in cūpas of þe seet/ weren four
& twenty smale seets/ and abowe þe
trones four & twenty aldre men. sit
tyng abowte hild wip whiche clopis
& in þe heedis of hem golden crownes/
and lizis & voisis & rundryngis came
out of þe trone/ and seuen lampis bre
nyng bifore þe trone: wiche þu þe se
uene spiritis of god/ and bifore þe seet
as a see of glas lik a cristal/ and in þe
myddil of þe seet: four bestis ful of pye
bifore & bilyude/ and þe first beste lik
alhou/ and þe secūde best lik a calf/ and
þe thridde best hauyng a face as of a
man/ and þe four best: lik an egle
fleyng/ and þe four bestis hadden eue
of hem fyve wyngis. & al aboute & wip
yne þei weren ful of pye/ and þei had
den not rest day & nyte seyng. holi
holi holi lord god almyghty/ þat was
& þat is. & þat is to couyge/ and whā

& in þe myddil
cūpal of þe seet:

re & vlynd & naked I counsel pee to bie of
me bzent gold & pꝛeuede: pat pou be
made ríche/ and be cloyd wíth whíte
cloys: pat ye confusíon of yꝛ nakednes
be not seen/ and a noyute yꝛ yꝛeu wíth
a coller: pat pou see/ I reprene & chasti
te whom I loue/ perfore sue pou good
men: & do penance/ so I stond at ye dore
& knoche/ if ony man heere my vois.
& openy ye dore to me: I schal entre to
hym. & soue wth hy. & he wíth me. & I sch
al geue to hym pat schal oucome: to li
te wíth me my tꝛoue as also I oucame
late wíth my fadir in his tꝛoue/ he pat
hath eere heere he what ye spírít seip to

Aftir þese þingis I say: ye churchis
& lo adore was openyde in heuene
and ye first vois pat I heerde: was as
of a tꝛúpe spelynge wíth me & seyinge/
sue pou vp hídur: & I schal schewe to þe
whích þingis it bihouer to be don soue
aftir þese þingis/ and anon I was in sp
rit/ and so a secte was sett in heuene: &
upon ye sett oue sitynge/ and he pat sat

men to opene þe booke & to vndo þe seven see-
les of it and I say & lo i þe myddil of þe
trone and of þe foure beestis. & i þe und-
dil of þe eldir men Alouþ stondige as slay-
pat hadde sevene ho:ues & sevene yre whi-
che ben seven spyrus of god. sent in to al
þe erþe & he cam & took of þe rythond of þe
litter in þe trone: þe booke and whane he
hadde opened þe booke: þe foure beestis & þe
foure & twenty eldir men. fellen doū bifo-
re þe lomb and hadden ech of hem har-
pis. & golden violis ful of odours: whi-
ch ten þe þiers of seyntis and þe songen a
newe sunge: & seiden lord our god þou
art worþi to take þe worþ: & to opene þe see-
les of it for þou wast slayn. & azen bouynt
us to god in þi blood: of ech lynage & tun-
ge & peple & naaciō: & made us alryg-
dom & þrasti to oure god & we syden
wene on erþe and I say & herde þe uois
of many angels about þe trone: & of þe
beestis & of þe eldir men and þe mistre of þe
was þousandis of þousandis: seyntige wy-
agete uois: þe lomb þe was slayn is wor-

ne þe foure lertis zauen glorie & onour &
blesyng to hy þat satt on þe throne. ly
ney in to worldis of worldis: þe foure
& twenty eldur men felden dou bi fore hi
þat sat in þe throne. & worchunden hy þe
lyney in to worldis of worldis / and þe
casten her crowns bi fore þe throne: & seide
þou lord oure god þou art worþi to take
glorie & honoure & rit: for þou madist
of nougt al yingis & for þi wille þe were:
& ten made of nougt

And I say in þe rythond of þe litter
on þe throne: a book writte wyþ in
& wyþ oute. & sechd wyþ seuen sechis: &
say a stronge angel: þichyng wyþ a
giete woiw / who is worþi to opene þe
book: & to vndo þe sechis of it / and no
in heuen. neyþ in eerþe. neyþ vndir
eerþe myzte opene þe book: neyþ bihol
de it / and I wepte myche: for now we
fouden worþi to opene þe book neyþ to
se it / and oon of þe eldur men seide to
me / wepe þou not / lo aligh of þe lynage
of nuda þe root of dauid: hay ouo

to hym pat sat ou hym: pat he schuld take ye
es fro re eye. & pat rei saxe to gidre he hile &
agrite swerde was zorn to hy/and wha
ne he had opned ye yzide sech: y herde ye
yud beest seyng/come you & se/and lo ablat
hors: & he pat sat ou hym hadde a balance
in his hond/and y herd as a uoys in ye myd
dyl of ye four westis: seyng/abilibie of w
shere. for opny & yre bilbris of barti for
opny/ & hite you not wyne ne oyle/and
whane he hadde opnyd ye four seel: y
herd a uoys of ye four beest. seyng/come
you & se/ & lo apale hors: & ye name was de
y to hym pat sat ou hym. & helle suede hy/
and pouer was zouen to hy on four par
ns of ye eye: for to see wy swerde & wy hu
gir & wy dep & wy bechis of ye eye/and wha
ne he had opned ye fiftie seel: y say vudir
ye auter ye soulis of tven slayne for ye wo
de of god & for ye wituessunge pat rei hadden/
and rei aieda wy a gite voys seyng/hou
longe you lord pat ait hely & trive deinet u:
& neugit not oure blood of re se pat duellen
id eye: and whate stools for ethe soule a stocle

þu to take iiii & godhede & wisdom & strengre
& onoure & gloure & blessinge: & eche creature
þat is in heuen & þat is on erþe. & vnder erþe
and þe see: & which þingis ten in it þe heide
al seynge to hy þat sat ou þe throne: & to þe
loub/ blessinge & onoure & power in to worl-
dis of worldis & þe foure bestis seiden amen/
and þe foure & twenty eldruen seiden dou-
ou her facis: & worshipeden hym þat byney i
in to worldis of worldis (C. vj. c. ~)

And I say þat þe lomb had opened ou
of þe seuen seals: & I heide ou of þe fou-
re bestis seynge as voyz of þe vnder/come
þou & see/ & uoyz reed hors wente out & it
was zouen to hy þat sat ou hym: þat he
schulde take þes fro þe erþe. & þat þe fle-
to gidre heu hel/ and a grete swerde was
zouen to hym. & I say/ & lo a white hors:
the þat sat ou hym hadde abowe/ & a crow-
was zouen to hym/ and he wente out out-
connyng. þat he schulde oucome/ and wh-
ne he had openyd þe secunde seal: þe heid
þe secunde best seynge/ come þou & lo/ and
a noy reed hors wente out & it was zouē

f. b

a

f. a

ony ouy tre/and I say a noy' anngel dyng
fro ye rlyuge of ye sime: pat had a lygne
of ye luyng god/and he aude wif a grette voi-
ce/ to ye foure anngels. to whiche it was so-
u. to noye ye erpe & ye see. a seide/ nyle ze
noie ye erpe & ye see ney' trees: at we' mar-
ke ye seruanas of oure god in ye forheedis
of hem/and ptherde ye nūbre of men pat
neu marlid eu yundred thousand & foure
fourty thousand marlid: of ciy lyuage
of ye sones of isrl/ of ye lyuage of iuda: viij
thousand marlid/ of ye lyuage of ruben: xij
thousand marlid/ of ye lyuage of gad: twel-
le thousand marlid/ of ye lyuage of a ser:
xij thousand marlid/ of ye lyuage uepta-
lyn: xij thousand marlid/ of ye lyuage of
manasse: xij thousand marlid/ of ye lyuage
of simeon: xij thousand marlid/ of ye lyuage
of leuy: xij thousand marlid/ of ye lyuage
of ysachar: xij thousand marlid/ of ye lyua-
ge of Zabulon: xij thousand marlid/ of ye
lyuage of ioseph: xij thousand marlid/
of ye lyuage of beniamyn: xij thousand mar-
lid/ after yese ruygis I sayz a gret peple
whom no man nyzte noubre. of al fol

weren zoun to hem / and it was leyde to hem
 pat rei schuleu wste. 3it alid tyme: til re mi-
 vze of her^o felouis & of her brejen be fulfil-
 lid / pat leu to be flayn. as also xxi / and y
 ley: whāne he hadde opened re sirt seel:
 & lo agrenc: epe mowunge was made / and
 re sine was made blak as a salt of her:
 & al re moue was made as blood / and re
 sterris of heuene fellē dou on re herre: as
 a fige tre sendy his vurpe figis: whāne it
 is moned of grete wynd / and heuene went
 away as a toke wlapid in / and al mūte-
 nes & yhis: weren moued fro her plaas / &
 kyngis of re erpe & pīas & tribunys & ridi
 & strongemen & eche wūd man & tīr man lid-
 den hem in deuues of hullis: & rei seica to hullis
 & to stouūs / fallē ze on us & hīde ze us fro re face
 of hī pat sitty on re troue: & tīr re wraype
 of re loubc. for re grete day of her wiarre
 uer: & who schal moue stonde

After re se pūngis y laz foure auingelis
 stouduge on re foure corners of re er-
 pe: holdyngre foure wyndis of re erpe pat
 rei blewē not on re erpe. ney on re see. ney

stouūs

ony tre

pat: ney sūme schal falle on han. ne ouy
herte/ for re tonbe pat is in re myddon of
re troue: schal gouerne hem & schal leed for
hem in to re wellis of watris of lyf/ and
god schal wype a wey. ethe tear fro re zeu

And whāne he had ope of hem
uedē re seueney deel: a scaleus was
made in heuene as half an hour/ and
sai seuenē aungelis stoude rig in re sur
of god: & seuenē trūpis wēru joinē to hē/
and a noy aungel came & stode bifore re
auter: & had a golden censer & many cucc
is wēru joinē to hē: pat he schulde
ue of re pīaris of al seynis on re golden au
ter: pat is bifore re troue of god/ and re
smolte of re cuculus of re pīaris of holy
men. stode vp: fro re aungelis hond bifore
god/ and re aungel took re censer & filled it
of re fier of re auter & castide in to re eye/
and pundus & boydis & letayngis wēru
made: & a grete erre mouyng and re seue
ne aungelis pat hadden seuenē trūpis:
maderu hem redy pat rei schulden trūpe &
re first aungel trūpid: & hail was made/
and fier weynd to gidre in blood: & it was

his & lynagis & pepelis & langages stodig
bifore þe trone: in þe sixt of þe londe &
X þei wern clopid in white stolis & pal-
mes wern in þe hondis of hem/ and
crieden wy agrete boys: & seiden/ help to
oure god þat sittis on þe trone: & to þe
londe/ and al þe auigelis stoden alle
aboute þe trone: & þe eldirmen & þe
foure beestis & þei seiden dū in þe sixt
of þe trone on her faas: & worschipe
god & seiden amen/ blissyge & cleerwite
& wilcom & doyge of raiyngis to
uour & ūm & strengre: to oure god in
to wordis of worldis amen/ and con-
of þe temours answerde: & seide to me/
who ben þese þat ben clopid in white
stolis: & fro whens comen þei: and se-
de to hym/ my lord you wost/ and he
seide to me/ these ben þei þat comen fro
grete tribulacōn: & wascheden her stolis
& maden hem white in þe blood of þe lōle
perfore þei ben bifore þe trone of god: &
seruen to hym dai & nyȝt in his temple
And he þat sittis in þe trone: dwelth on
hem/ þei schulen uo more hungre ne þirst

we in to fere: & reke of re pit of depneſſe w³
zouū to it/ and it opened re pit of depneſſe:
& a ſmoke of re pit ſted by. as re ſmoke of
a grete furneis/ and re ſūne was derkid & re
fite. of re ſmoke of re pit/ and locuſtis wen
ten out of re ſmoke of re pit in to erpe: & pou
er was zouū to hem as ſcorpions of re erpe
han pouer/ and it was cōmandid to hem:
pat rei ſchulde not herte re gras of re erpe.
ney/ ony greue ring. ney/ ony tree/ but oō
ly men: pat han not re g^oſigne of god in
her forhedis/ and it was zouū to hem.
pat rei ſchulden not ſce hem: but pat rei
ſchulden be turmentid fyue moneris/ and
re turmentys of hem as re turmentyng
of a ſcorpion: whānc he ſuytyr a man/ &
in 10 dais men ſchulden ſeck dey: & rei ſchu
len not fynde it/ and rei ſchulden deure to
die: & dey ſchal fle fro hem/ and re utueſſe:
of locuſtis ten like horsis maad redie in to
bataile/ and on re hedis of hem as trouys
like gold/ and re facis of hem: as re facis
of men/ and rei hadden heeris: as heeris
of wynter/ & re teep of hem: as re teep of
houſe/ and rei hadden haburions: as yren

sent in to ye erde / & ye ryght part of ye erde was
 breut. & ye ryght part of ye trees was breut: & al
 ye grene gras was breut / and ye secound aungel
 triumfid: & as a grete hille breynunge wyf fier.
 was cast in to ye see / and ye ryght part of ye see
 was made as blood: & ye ryght part of auctures
 was ded. yat hadden lyues in ye see / & ye ryght
 part of schyppis pischiden / and ye ryght aungel
 triumfid: & a grete sterre breynunge as a hitl
 broud felde dou fro heuene / & it felde in to ye
 ryght part of floodis: & in to ye welth of wa
 ters / and ye name of ye sterre is seide worme:
 & many men weren ded of ye waters. & for
 so weren made botte / and ye thirde aungel
 triumfid: & ye ryght part of ye lune was
 smytū / & ye ryght part of ye moone: & ye ryght
 part of ye steris / so yat ye ryght part of he
 was deikid: & ye ryght part of ye day schyne
 de not & also of ye nyxt / and ysay therr
 boys of an eagle fleyng in ye wyddn of he
 uene seyng wyf a grete vois. wo. wo. wo.
 to men þ dwellen in ye erde / of ye of vois
 of ye ye aungelis: yat schulen tripe after
And ye fyuer aungel triumfid / and ysay
 yat a sterre hadde fallen dou fro heuene

& þe ryght part of wa
 ters was to wor
 mod:

comer fory of re mouy of hem/ of rese pre pla
 gis re pud part uien was slayn of re fier & of
 re swolke & of re byrustow/ rat camen out of re
 mouy of hem/ for re power of re horsis is i
 re mouy of hem & in re tayle of hem/ for re
 taylis of hem ben lik to serpens. hauyug
 heedis: and in hem rei noyen/ and re toru
 men rat weren not sleyn in rese plagis/
 uey diden penaunce of re werks of her
 houudis: rat rei worschypiden not deuelis
 & symylaris of gold & of siluer & of bras &
 of ston & of tre/ whidj noij moir se neij
 heer. neij wandre/ and diden not penaunce
 of her mansleyngis: ueij of her witchcraftis.
 ueij of her fornicatioū. ueij of her ref
And I say a uop stronge anigel **T**his
 conyngge dwi fro heuene doyd wiy
 a cloude: & re reyulowe ou his heed/ and re
 face of hym was as re lūne: & re feet of hi
 as a piler of fier/ and he had in his hond
 a hal wok opened & he sett his rytfoot on
 re see: & re lūte foot on re erre/ and he cued
 wiy a greet boys: as a lion whāne he romy/
 and whāne he had cued: re seuenē pūdis
 spaken her bouhis: & I was to writyuge/

haburions/ and the noys of her wigis: as the
bois of charis of many horsis reynge into
bataile/ and thei hadden taylis like scorpionis:
thei pryncis weren in the taylis of hem/ and the
myghte of hem was to noye men: fyue mo-
nys/ and thei hadden ou hem a kyng the an-
gel of depuelle. to whom the name in ebraic
is labadon. but by greke apollon. thei say
he hath a name. extermynas. that is a distri-
cter/ O wo is passed: thei lo the comen. thei wou-
aftir thei reynge also thei sith anigel trium-
pid/ thei herd a bois fro thei four corins of
thei golden auter that is before thei thei of god:
thei seide to thei sith anigel that had thei thei
vubde thei thei four anigelis that ben bou-
de in thei greet flood eufrates/ and thei four
anigelis weren vuboude: whyche weren
redy in to oure thei day thei mouere thei to sith thei
thei part/ of men/ and thei noubre of thei wif-
of horse men. was twenty thousand fyris-
ten thousand/ thei herd thei noubre of hem/ and
so thei say horsis in vision/ thei thei thei laten on thei
hadden thei haburions. thei of iacynth thei of
bryustone/ and thei thei heedis of thei horsis were
as thei heedis of horsis: thei fier thei smoke thei bryust

hadde deuourde it: my wouche was bitter
þe he seide to me it bihouyn þe est-sonne to þ
hae to heren men: & to pepis & lauga-
gis & to many kyngis

31-c

And aised like a zerde was zouū to
me: & it was seide to me/ rise you &
mete þe temple of god & þe autur: & men þ
worshopen in it/ but caste you out þe for-
zerde rat is wyout þe temple & mete not
it: for it is zouū to heren men/ and þei schu-
len defoule þe holy citee: bi fourti monethis
& tweyne/ and þ schal zeue to my tweye wit-
nessis: & rat þei schulen proficye a thousand
daies twolhuindred & sirti. & shulen be do-
rid wif sackis/ yese þeu tweyne olyues: &
tweyne cauld stakis/ and þei stonden in þe
syt of þe lord of þe erpe/ and if ony man wo-
le a noye hem: fier shal go out of þe mour of
hem: & chal duoure her eueuyes/ and if ony
wole hurte hem: þus it bihouyn þu to
be slayn/ yese þau power to close heuene i
þe daies of her profcae/ and þei þau power
on watris. to turne hem in to blood/ and to
slypte þe erpe wif euy plage: as ofte as þei
wolen/ & whāue þei shulen ende her profcae

at wynd

with þe

And I herd abouȝ fro heuene: & ſeyngt/ mar
ke pou what þingis þe ſeuen þundredis ſpa
ken: & uyle pou write hem/ and þe aūgel
whom I ſez ſtandynge aboue þe ſez & abo
ue þe crye: riſe vp hiȝ hound to heuene &
ſwere bi hym þat þy wyȝ in to worldis of
worldis: þat made of nouȝt heueneȝ & þo
þingis þat ben in it & þe erþe: & þo þingis
whiche leu in it/ and þe ſez: & þo þingis þ
ben in it/ þat tyme ſchal no more be/ but
in þe daȝ of þe ſon of þe ſeuenþ aūgel
whāne he ſchal bigyne to tripe: þe mil
tere of god ſchal þe endid. as he þched
bi his ſeruauntis & wyhens/ and I herd abou
te fro heuene. ofte ſoone ſpekynge wyȝ me.
& ſeyngt/ go pou & take þe bok þat is ope
ned fro þe hound of þe aūgel þat ſtandit a
boue þe ſez: & ou þe loude/ and I went to þe
aūgel & ſeid to hym: þat he ſchuld ſeue me
þe bok/ and he ſeid to me/ take þe bok & de
noue it. & it ſchal make þi wombe to be
bitur: but in þi mouȝ it ſchal be ſwete as
hony/ and I toke þe bok of þe aūgelis
hound & deuouide it/ and it was in my
mouȝ al ſwete as honny/ and whāne I

glorie to god of heuene / ye seound wo is
gou: 210 ye ynd wo schal come soon / &
seuente aügel triüpe: & greet uoüis we
ren made in heuene & seiden / ye reuue
of ris world is made oure lordis & of
crist his soue / and he schal regue into
worldis of worldis amen / and ye foure
& twentp eldie men yat saten in her see
tis in ye list of ye lordz felden on yer fa
ces. & worschypiden god & seiden / we dwu
paukyngis yer lord god almyzty. whiche
art to conyng: whiche hast taken yi gre
te ñtu. & hast regned / and folkis ucu wro
ye. & yi wraie cau. & tyme of dede uen to
be deined. & to zelde med to yi seruantis
of profets & halewis & diedyng ye name.
to suale & to greet & to distre hem. & cor
rüpiden ye certhe

Ad ye temple of god in heuene was
opened: & ye arke of his testamete
was seicu in his temple / and leuyngis we
ren made: & uoüis & yuüdis & ceer nu
nyngis & greet hail / and a grete spugue a
yerd in heuene / a woman clopid wif ye
süme. & ye moue vndir hw feet. & in ye hed

7
ye best pat they vp fro depresse schal make
bateyle agens hem/ and schal ou come hem:
7 schal flee hem/ and ye wodres of hem schu
len higge in ye stertis of ye greet cite pat is
clepid gostly soddin 7 egypte: where ye lord
of hem was crucified/ 7 sum of lynagis 7
of pepelis 7 of longagis 7 of herene men:
schulen se ye wodres of hem vixte daies 7 an
half/ and yei schulen not sufer ye bodres
of hem: to be put in to viridls/ and men en
habitynge ye cite. schulen haue joye of he
7 yei schulen make wyse. 7 schulen send iu
tis to gedre: for yele tweye profetis turne
nde hem pat dwellen on ye cite/ and after x
daies and an half: ye spirit of lif of god
entride in to hem/ and yei stoden on her feet:
7 greet drede felde on hem pat sayen hem/ 7
yei herden a greet vois fro heuene: scryuge
to hem/ come vp hidu/ and yei streden in to
heuene in a cloude: 7 ye encuyes of hem
sezen hem/ and in pat oure a greet cite
mouyng was made: 7 ye teyng part of ye
cite felde dwi/ and ye names of men seven
ousand weren slayen in ye cite mouyng:
7 ye toyu weren sent in to drede: 7 zauen

he was cast dū in to ye cerje: & his an-
gelis weren sent wif hym/and þ/herde a
greet vois in heuene seynge: now is ma-
de hely & uertu & kyndom of oure god: &
ye power of his aist/ for ye acuser of oē
vreyen is cast dū: whiche accusid hem
bifore ye lizt of oure god. Day & nyjt: &
yei oīe camen hþ for ye blood of ye louib/
and for ye word of his wityngunge: & ye
loneden not her lyues til to ye deþ/ yere
for: þe heuenees be þe glad: & þe rat dwellē
in hem/ wo to ye cerje & to ye see: for ye
feude is comen dū to þou/ and he hap
greet wraþe: witynge yat he hap unti ty-
me/ and aftir yat ye dragun seþ yat he
was cast dū to ye cerje: he pursued ye
wōman yat bare ye knawe child/ and
twere wīgis of a greet egle weren zomē
to ye wōma: þ̄ sche schuld flē in to dif-
fert in to hur place/ where she is fed bi
tyme & tyme & half a tyme. fro ye face of
ye serpent/ and ye serpent sent out of his
mouy aftir ye wōman. watir as a
flod: yat he schuld make hir to be
drawen of ye flod/ and cerje helpid

of hir aadivne of twelue steris/and sche
had in wombe: & sche arey tranalyuge of
chad/and is turmentide: yat sche lere chil
de/and a noþ sygne was seien in heuene: &
to a greet reed dragun yat had seuen hee
dis & ten horns & in ye hedis of hym seuen
dyademes/and ye tail of hym droue ye
rynd part of steris of heuene: & sent hem
in to ye eerþe/and ye dragun stode vifore
ye wōman yat was to veryuge chad: yat
whāne sche had worū chad. he schulde deu
ure hir sone/and sche bare a knawe chud.
yat was to rulyuge al folkis in ā yren
de/& hir sone was ranschild to god: & to his
troue/and ye wōman fleyz in to wildirna
le: where sche hay a place made redy of god:
yat he fede hir yere a pouland daies two
hundred & sirt/and a greet batelle was
maid in heuene: & myzhe: & his anngels
fouzten wif ye dragun/and ye dragun faust
& his anngels: & rei hadden not myzhe
neyr ye place of hem was founden more
in heuene & yillie dragun was cast down.
ye greet elde serpent. yat is depid ye de
uel/ & satanas yat disseyuey al ye world

blassemes to god: to blasseme his name
⁊ his tabernacle: ⁊ hem þat dwellen in he
uene/ ⁊ it was þouū to hym to make batte
le wiy seyntis. ⁊ to ouercome hem/ and þower
was þouū to hym: in to eche iongagge ⁊ þyua
ge ⁊ peple ⁊ folk/ and al men worschypiden
it. þat dwellen in eerþe: whos names beu in
writū in þe bok of lif of þe lomb. þat was
Aeyn fro þe bigynnyng of þe world/ if any mā
hay cens heere/ he þat ledy in to caritite:
shal go in to caritite/ he þat slep wiy swerde:
it vshouep hi to be slayn wth swerde/ þis is þe
paacens ⁊ þe fey of seyntis/ and I saiz a nof
west stuyng up fro þe eerþe/ ⁊ it had two
hories lyk þe lomb. ⁊ it spak as þe dra
gun/ and did al þe power of þe formere
best in his lyt/ ⁊ it made þe eerþe. ⁊ men it
dwellung in it: to worschype þe first west.
whos woude of deþ was curid/ and it did
greet sygues: þat also it made fier to come
doun fro heuene in to eerþe. in þe lyt of alle
men/ and it dysceyueþ men þat dwelly in
eerþe: for þe sigues þat beu þouū to it. to do
in þe lyt of þe best/ seyyng to men þat dwel
lyge in eerþe: þat þei make an ymage of þe

ye wōman/ and ye eerye opened his mouy
7 sop vp ye flood yat ye dragun sent out
of his mouy/ and ye dragun was wroy
azens ye wōma: 7 he went to make bata
le wy oꝝ of hir seed/ yat licken ye couaū-
tēmentes of god. 7 hau ye wituellung of
ihū crist: 7 he stood on ye graue of ye see/

vij

And I say a beest styng vp of ye see:
hauyng seuene heedis. 7 ten hozues/
and on his hozues: ten diademus/ and on
his heedis: ye names of blasfemye/ and ye
best whom I say: was lik a pard/ 7 his
feet: as ye feet of a lxx 7 his mouy as ye
mouy of a lion/ and ye dragun zat his ū-
tu 7 greet power to hyu/ and I say con
of his heedis: as slayn in to dey/ and ye
wound of his dey was curid: 7 al ye er
ye wounde aftur ye beest/ and yei wor-
shipid ye dragū: yat zat power to ye best
7 yei worshipiden ye beest: 7 seiden who
is lik to ye beest: 7 who schal moue fy
wy it/ and a mouy spekyng greet rugis
7 blasfemies. was zonu to it/ and pon
ū was zonu to it: to do two 7 fourti
moneris/ and it opened his mouy in to

folys re
vij

but þe an hundred þousand & four & four
u þousand þat þeu bouzt fro þe erþe / þese it
þeu : þat þeu not defouled wif wōmen / for
þe þeu ſignis / þese ſuen þe loube : whidur
eue þe ſchal go / þese þeu bouzt of al men. þe
fiſt fruitis to god : & to þe loube / and in
þe mouy of heu : leſing is not founden / for
þe þeu wif out wem : biſore þe done of god
and þese a noþ anugel fleuyg bi þe mydd
of heuene. hauyng an euertlaſtyng golpel :
þat he ſchal preche to men ſatyrge on eer
þe / and on erþe folk & lynage & langage &
peple : & leide wif a greet vois / Drede þe þe
lord : & zeue þe to hi onoure. for þe oure of
his down couy / and worſchip þe hy þat
made heuene & erþe : þe ſee & alle þingis
þat þeu in heu. & þe welles of watis / and
a noþ anugel ſued ſeyng with greet va
bilou ſeldū ſeldū : wiche þat driu to
al folkis of þe wyu of wate of hi for
macion / and þe þid anugel ſued he : & ſe
ied wif a greet vois / if ony man wote
worſchip þe beſt : & þe þmage of it. & taky
þe carretter in his forhed cyr in his ho

beest. ꝑ̄ haꝛ ꝑ̄ woude of swad. ꝛ lynde/ and
it was ȝoum̄ to hym: ꝛat he schuld ȝeue spi-
rit to ꝛe ymage of rebeest: ꝛ ꝛat ꝛe ymage
of ꝛe beest speke/ and he schal make ꝛat who
eue onowen not ꝛe ymage of ꝛe beest le fla-
yn/ and he schal make al huale ꝛ greet. ꝛ rich
ꝛ pore ꝛ fre men ꝛ woude men: to haue a carit-
te in her ȝyhoude. eue in her forchedis/ ꝛat
man may be eue sille: vnt he haue ꝛe car-
itate eue ꝛe name of ꝛe beest. eue ꝛe nūbre
of his name. here is wilcoom/ he ꝛat haꝛ vo-
dufroudyge/ a count ꝛe nūbre of ꝛe beest/
for it is ꝛe noumbre of man: ꝛ his noumbre
is sixe huudud sixti ꝛ sixe

And I sawe ȝe to a lombe stode on ꝛe
moūt of syon/ and wyꝛ hym anū-
dude þouland ꝛ foure ꝛ fourti þouland ha-
nyng his name: ꝛ ꝛe name of his fadir:
writū in her forhedis/ and ꝛ heard a vois fro
heue. as ꝛe vois of many watris: ꝛ as ꝛe
vois of a greet ruudu/ and ꝛe vois whiche
ꝛ heard: was as of many harpis harpyng
in her herpis/ and ꝛe songen as a newe soꝛge.
bifore ꝛe feet of god: ꝛ bifore ꝛe foure beestis
ꝛ serouours/ and no man myȝte seie ꝛe soꝛge

but ꝛe

ou ye cloude satt: sent his sikkin to ye
cerre & rape ye cerre/ and a nof anigel wet
out of ye temple pat is in heuene: & he also
had a scharp sikul/ and a nofir anigel
wente out fro ye auter. pat had power
ou hier/ and he cride wip a greet vois/
to yuu pat had ye scharp sikul & seid/ sen-
de yi scharp sikul: & cutte a weie ye clastis
of ye wyue zard of ye cerre. for ye gras
of it ben ripe/ & ye anigel sent his sikul i
to ye cerre & gadnde ye gras of ye wyue
zeid of ye cerre: & sent in to ye greet lake
of goddis wraffe/ and ye lake was trode
wip oute ye oter: & ye blood wente out of
lake tu to budis of horsis. biturlongis
A thousand & sere huudid

AND I say a nof sygne in heuene greet
& wondrous: seuen anigels hauyng
seuene ye laste beniaminis/ for ye wraffe of
god is cudid in hem/ and I say a glasi see
meynd wip hier: & hem pat on cam ye beest
& his ymage/ & ye noubre of his name stou
dyuge aboue ye glasi see. hauyng ye har-
pis of god & syngige ye songe of moyses ye

nd: his schal drinke of þe wyne of godis
wraþe/ þat is meyned wyþ þe deer wyne: in
þe cipe of his wraþe/ and schal be turne
tide wyþ fier: & byrustond in þe fyr of hoh
amugelis: before þe fyr of þe lombe: & þe
smoke of her turmentis: schal stie up i
to þe worldis of worldis/ ney þe i haurest
day: & wyzt: which worþschyden þe beke
& his i image. if ouy man take þe care of
his name/ here is þe paaente of seyntis:
which hepen þe maundementis of god: &
þe fyr of ihu/ and þe herd a bois fro heue-
ne: seynge to me. writ þou. blissid ben de-
ed men: þat dien in þe lord/ fro heues for
now þe spirit sey þat þe rest of her tra-
uelis/ for þe werkis of hem. euen hem/ and
þe sey: & lo a white cloude: & a boise þe cloude
a sitt on þe sone of a man/ haunye in his
heed a golden coronue: & in his hond a
scharpe sward/ and a noþ amigel went out
of þe temple: & cried wyþ a greet bow to
hym þat satt on þe cloude/ seude þe sward
& sepe: for þe oure coney þat it be ropu
for þe corn of þe erþe is ripe/ and he þat

re out & schede out his viol in to se arre/
And a wounde fers & worst was made ou
al pat yadden se carer of se veest: & ou he
pat worschypidē se test & his yuage &
se serid aungel schede out his viol in
to se see: & blood was made as of a dro
ping. & eche man yuyng was deed in se
see/ and se sud aungel schede out his
viol ou se floodis & ou se wellis of waters:
& it is maad blood/ and I herd se aungel
of waters & seide/ just art you lord: pat
art & pat were holy: pat demest rese ping
is/ for se scheden out se bloo of hallowis &
profens: & you hast souū blood to dilue he
for se ben worpi/ and I herd a uosur aungel
seyng/ the lord aluizn god: trise & uist
ben ydines/ and se souir aungel schede
out his viol in to se sime: & it was souū
to hun to turnent men wiy heet & fier/
and men breneden wiy greet hete & blac
feneden se name of god hauynge poiver
ou yis plagis/ neij: se diden se uance: p
se schiden zene glorie to hi/ and se fiste
aungel sched out his viol: on se seet of se

seid/ just art
lord: pat & p
were holy

re out & shedde out his virole in to re arpe/
And a wounde fere & wort was made on
al pat hadden re carot of re veest: & on he
pat worschypid re text & his ymage / &
re seind aungel shedde out his virole in
to re see: & blood was made as of a good
ring. & eche man wuyng was deed in re
see / and re iud aungel shedde out his
viol on re floodis & on re wellis of ward: &
& it is maad blood / and I herd re aungel
of waters & seide / just art you lord: pat
art & pat were holy: pat demest re se ring
is for re scheden out re bloo of halowis &
profens: & you hast souu blood to drille
for re ven worp / and I herd a uoru aungel
seyng / the word aluizn god: treise & uist
ven ridnes / and re four aungel shedde
out his viol in to re sine: & it was yom
to him to turncut men wip heet & fier /
and men vreneden wip greet heete & blas
femenen re name of god haunng power
on re plagis / neif re diden re uance: p
re schiden zene glorie to hi / and re fiste
aungel sched out his viol: on re text of re

re seind / pat art
lord: re & re
were holy

he

seruaunt of god & the songe of the lord ierusalem & seide
greet & wondrous full beu the verius lord god al
myghty: the verius venust & trewe lord kyng
of worldis/ lord who schal uot dyede for the king
in the name/ for thou alone art merciful/
for al folkis schulen come & worshippe in the
syt: for the domes ven open/ and after the
ringis playe: & lo the tabernacle of the temple
of ierusalem was opened in the euene & seue
ne angels harynge seuenne plagis & wente
out of the temple & weren cloid wif a stoue
dewe & wyete: & weren bifore gude wif gold
girdelis aboute the breasts/ and con of the
foure vestis. & as to the seuenne angels: seuenne
golden violis full of the wrath of god. & they
ney in to worldis of worldis/ and the tem
ple was fillid wif the smoke of the manesse
of god: & of the ityl of hym. And no man
myght enter in to the temple: till the seuenne
plagis of the seuenne angels were endid

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And theyd a greet vois fro heuene:
seyinge to the seuenne angels/ go ye
& schede out the seuenne violis of goddis
wrath in to erthe/ and the first angel we

grette cerye mowynge was made: which
maile neuer was siren men. wexen on ye
cerye. such cerye mowynge so grette / and ye
greet cite was maad in to ye parties:
7 ye cites of heien men feldou / and greet
babiloine cam in to mynde vifore god:
to zene to it ye cipe of wru of ye in dig
uacion of his wraffe / and edhe yle fliz
a weie: 7 hillis ten uot fo inden / and gre
te haile as atalent: cam don fro heuene
in to men / 7 men blasphemeden god fo: ye
plage of haile: fo: it was mead ful greet

Had on of ye seuene aungelis cam.
yat had seuene vious: 7 spake wry
me 7 seid / com you 7 y schal ttherve to ye
re daupnacion of ye greet hore. yat lit
ty on many watus: wry which kyng
is of ye cerye diden fo: maacon / and ye y^t
duellen in ye cerye. ten made drunken of
ye wry of his lecherie / 7 he toke me in to
desert in spirt / and y carz a wōman sittyn
on a reede trest ful of names of bla stemy
e: harynge seuene heedis 7 ten hornes / and
ye wōman was entwouud wry purpur

hour hym to duelle a schoit tynie / a ye
beest rat was & is not: & sche is re cury:
& is of re seuery. & schal go in to peris:
chyngt / & re ten horses. wuch rou hast sey:
ben ten kyngis. rat hit han uot taken
kyngdom / but rei schulen take power:
as kyngis con oure aftur re beest / yese ha
w couled: schulen bitake yer itur & pow
er to re beest / yese schulen fizte wyf re lobe:
& re lombe schal oucome hem: for he is
lord of lordis & kyng of kyngis / & rei y^r
ten wyf hym: ten clepid chofyn & feyfu
and he leid to me / re watris whiche rou
hast seyne. where re hore lity: ben pepul
& follis & longagis / and re ten horses y^r
rou hast seyn in re beest: yese schulen in
ke hir desolat & uakid / & schule ete re flei
schis of hir: & schulen bien hir togidre is
fier: for god zat in to re hertis of hem:
rat rei do rat y^r is pleisant to hym / rat
rei zene her kyngdom to re beest: til re
wordis of god beendid / and re woma
whom rou hast seyn: is re greet ate rat
har kyngdō on kyngis of re cury

7 red. and oner gold wif gold. 7 precious
stou7 pcerlis: hanpuge a golden cuppe i
hir hond ful of ab houmaous 7 buclen-
nes of hir fornicatous/ and a name wri-
tu in ye hede of hir: misere/ babiloyne
ye greet modir of fornicatou. 7 of ab hoī
naous of ye eer/ and ysaz a wōman dai
ku of ye blood of seyntis: 7 of ye blood of
martiris of ihū/ and whāne ysaz hir: ys
woundid wif greet woudryuge/ 7 ye anigel
leid to me/ whi woudist you: yschal seie
to ye: ye sacrament of ye wōman. 7 of ye
best pat beif hir: pat haf ye seene he
dis 7 ten hornes/ ye best whiche you seif
was 7 is not 7 schal stie fro depuelle: 7 she
schal go in to perischyng. 7 men dulling
in eer. schule woude whos names beu
not wriū in ye bok of lyf. fro ye making
of ye woud/ seyng ye best pat was. 7 is u^t
and ys is wit. who pat haf wifdom/ ye
seene heedis beu seene hillis: ou whi-
che ye wōman sity/ and kyngis seene be
beu/ sybe han seidū: ou is 7 a wofur come
not 3it/ and whan he schal come. it bi

ne & I am no a widow: & I schal not ce we
lyng/ and perfor in oday hir wondis schu
ren com dex a mozung and hangir: & she
schal be vicut in fier/ for god is stronge. y^e
schal deme hir: & ye kyngis of ye ceire schu
ren bi wepe & bi weile hem self on hir. why
the diden fornicacoon wiy hir & hynden in
dchis: why the in schulen ce ye smole of
ye v:cyng of it/ stoungye a ferre to: dre
de of ye turmentis of it: & seyng wo. wo.
yill greet ate babiloyne & yill stronge ate:
for in con oure ye dome comey/ and mar
chaundies of ye arte schulen wepe on it &
more: for no man schal vie more ye mar
chaundies of yem/ ye marchaundies of gold
& of siluer & of paous stou. & of perle & of
vile & of purpur & of silk & of cotte/ & the
argmes. & al vesselis of yner & al vesselis
of paous stou. & of bras ad of yren & of mar
vil & cavel & a monye/ and of swete smellig
yngis & oymenis & encence & of wyu & of
oyle & of flour & of wyete & of werke bestis.
& of chep & of hors & of cartis & of seruan
tis & of lyues of men/ and in appis of

Ad after yse ringis I say a uoyr
 Laungel comynge wū fro heuene
 & mynuge greet power/and ye erre was
 lxtued of his glorie/and he arode wif a kn
 ge bois: & seide/ greet babaoyne feldu fel
 dū: & is maad ye habitacoū of deuillis/
 and ye keepyng of eche butlene spirit: & ye
 keepyng of eche vildene soul/ & hateria: for
 all follis dū: & of ye wraye of ye fornic
 acoū of hir/ and kyngis of ye erre & mar
 chautas of ye erre: & dū: & fornicacoū w
 hir/ and wden made rche of ye vertu of de
 has of hir/ and I herde a uoyr bois fro heu
 ne: seying my peple go ye out of it: & ye
 not partus of ye trypalis of it: & ye schū
 not resseyne of ye woundis of it/ for ye syues
 of it camen al to yeneue: & ye lord had myd
 ou ye wickidnesse of it/ & seide ye to it. as sche
 zeldid to you: & double ye double ringis af
 ter hir werkis/ in ye saue dyuke rat sche
 meldid to you: mynuge ye double to hir: as
 weche as sche glorified hir hif & was in de
 has: so weche tūment zene ye to hir &
 weplynge/ for in hir hert sey I sitte a que

Handwritten notes at the bottom of the page, including the name 'John' and other illegible scribbles.

to ye see: & seid / in his viue yate greet atee ba
baoyne thal be sent: & now it thal no
more be founden / and ye vois of harpis &
of unlik & of men synnyge wip pipe &
trūpe thal no more be herd in it / & eche craft
n man. & eche craft: thal no more be founde
in it / and ye vois of p. misericordie thal
no more be herd in yee / & ye lute of lauter
ue thal no more thynke to yee / and ye vois
of ye husbound & of ye wif: thal no more
ye be herd in yee / for n marchantis were
prynces of ye erthe / for in yi wichecraftis:
al folkis eriden / and ye blood of profetis
& of seyntis: is founden in it. & of al men p^r
ben slayne in erthe

At xixc.

Her yele ringis I herd a greet vois of
many trūpis in heuene: synginge al
leluwa / werypuge & glorie ūtus to oure
god. for trewe & iust ben yedimes of hi.
whiche demede of ye greet hore yat defou
lid ye erthe in hū rechere / and beugid ye blo
de of his seruauntis: of ye hondis of hū / &
eche yel seid alleluwa / and ye swike of it say
up: in to wordis of wondis / and ye foure

redesue of ir byt went away fro pe: & alle
falle ringis & ful clere perischeden fro pe/
and marchaundies of re se ringis. schule
nomore fynde io ringis / iri rat ven made
riche of it: schulen stonde fer for: diede of
turmeas of it: wepyng & mornyng &
seyng. wo. wo. rilk greet cite. rat was
dopid wif bys & purpur & reed starlett: &
was oure guld. wif gold & p:caous ston
& margarets: for in on oure so many n
chemis ven destitute. and eche gouernour
& al rat sailen vnschipe in to place & ma
ryners & rei ra worcheu in re se: stonde
fer & cadden / seyng re place of re v:enung
of it: seyng / what is ink ris greet cite:
and castiden powdre on her heedis: & ai
ciden wepyng & mornyng. & seyng. wo.
wo. rilk greet cite in whiche al rat ha
schipis in re se ven made riche of re pu
sis of it: for in on our it is desolate / heue
ne & holy apostis & profets: make ze
ful out ioye on it: for god hay demed your
down of it / and w stoungt aungel toke
vp a ston as a greet wylstone: & cast in

ned: & lo a white hors & he sat latt on hym
was dreyd fearful & sorfast/ and wy rist
wisuelle he demey & fytty/ and se yren of hi
as flawne of fier. & in yeed many his
deademes/ and had a name writen. whi
che noman knew. but hee/ and he was
dreyd wy a dowy spreyut wy blood: & se
name of hun was dreyd se sone of god/
and se coltis sat ten in heuene: sueda hi
on white horsis. dreyd wy vityn white
& cleue/ and a swerde sharp on eche side ca
fory of his mow: sat wy it he smyte fol
lis/ and he schal rule hem wy an yren se
de/ and he tredy se pssoure of wyu of aro
ge beiaunce of se wrape of annya god/
and he hay writen in his drey & in his he:
kyng of kyngis & lord of lordis/ & se
an aungel standinge in se sune: & he cryd
wy a greet vois & seid to al buddis sat
flowen bi se myddil of heuene/ come se &
be se gadid to se greet soper of god: sat
se etc se fleschis of kyngis. & se flesch of
tribunes. & se flesch of stronge men & fle
sch of horsis. & of so sat sitten on hem & se

7 tivena semouris. 7 se fourc wretis felen dū
7 wor: schipiden god sittynge ou se trone. 7
seid amen allehuya/ and a vois wente out
of se trone: 7 seid/ alle se seruāntis of ou
re god. seie se helyngis to our god: 7 se
pat dreden god. Amale 7 greet/ and y herd a
vois of a greet trumpe. as se vois of ma
ny watris. 7 as se vois of greet yundis
seying allehuya: for our lord god almyȝt
hay regued ioye we 7 make we wyȝe: 7
zene we glorie to hym/ for se weddyngis
of se loube amē: 7 se wif of hym made
weddyȝe hit/ 7 it is souū to hir: pat she
keuere hir wy white vicia chynge for
whi vicia is iustifyge of seyntis/ and he
leid to me/ wnte you. blessid ven sei pat he
clepid to se soper of se weddyngis of se lou
be/ and he leid to me/ seise wordis of god be
trewe/ and y feldū bifore his feet: to wor
schipe hym/ and he leid to me. se you pat y
do not/ i am a seruānt wyȝe 7 of y were
ren: haunge se witnesyng of ihū/ wor
schipe you god/ for se witnesyng of ihū:
is spirit of profec. and y say heuene ape

seruis: & per laten on hem: & down was 30
 un to hem. & re sonhs of men bihedid for
 re wituessynge of ihu: & for re word of
 god / and hem pat worschypiden uot re
 beest. uerif re ymage of it: uerif token re
 carrit of it in her forhedis uerif in her
 hondis & rei lyueden & regueden wy cft a
 pouland 3eiris / & ovr of deed men wue
 den uot til a pouland 3eiris uen endid /
 yis is re first a 3enrisynge / 2ndid &
 holy is he pat hay part in re first
 a 3enrisynge / in re se meuz re secude
 dey hay no power / but rei schule
 be prectis of god & of aist. & rei schu
 len regue wy hym a pouland 3eiris /
 and whanc a pouland 3eiris schulen
 w endid: satanas schal be unwude of
 his pswu / and he schal go out & schal die
 seyue folkis. pat uen on re four cornis
 of re cerre: goge & magog / and he schal
 gadu hem in to bateile: wyos nonbre
 is as re grauel of re see / and rei stredu bp
 on re brodenesse of re cerre: & enurow =

fictiſh of al free men & bound men. & of ma-
le & of greet. and I ſay ye beest & ye kyng
is of ye eere. & ye coſtis of hem gadude
to make badle wip him rat ſatt on ye
hore & wip his oost. and ye beest was cau-
te. and wip hir ye falle profete. rat ma-
de ſignes bifore hir in which he diſcove-
de hem rat tokyre currit of ye beest. & yf
woſchypidē ye ymage of it. yeſe twen
weren ſent quit. & in to ye poole of fier &
bynſtron. and ye of weren ſlayn wip
ye ſworde of hym rat ſatt on ye hore.
rat comet fory of ye moiry of hym. & al
buddis were fillid wip ye fleiſch of hem.

And I ſay an aungel comyng down
fro heuene. haunge ye keie of dep-
neſſe. & a greet thayue in his hond. and
he cauhte ye dragun. ye eelde ſerpent rat
is ye deuel & ſathanas. & he bound hy
in a pouland zerus. and he ſcute hym
to depneſſe. & cloſid on hym & ſceud. &
he diſſeue nomoze ye folkis. til a pou-
land zerus be fillid. aftar yeſe yngis whi-
byhouer. to be vpbound a litil tyme. & I ſay

AND I say a newe heuene & newe erthe
 for the first heuene & the first erthe
 went away: & the see is not now / and I haue
 seyn the holy cite ierusalem newe compynge don
 fro heuene made wedy of god. as a wyf
 if ouerced to hir husbond / and I haue
 agret vois fro the throne: seyunge / lo the ta
 bernacle of god is wif men: & he schal
 duelle wif hem / and yei schulen be his pe
 ple: & the god wif hem schal be her god / &
 god schal wipe erthe & see away fro the
 yen of hem / and dry schal nouore be. nei
 rir moynge. ney cryng. ney sorow
 schal be ouer: which first yngis went
 away / and he seib pat satt in the troue /
 lo I make al yngis newe / and he seid
 to me / writ you: for these wordis be
 moost feyful & true / and he seid to me.
 it is don / I am alpha & omega. the begynnyng
 & ende / I schal seie frely of the wille of the
 water: to hym pat sitty / he pat schal
 ouerdule: schal welde these yngis /
 and I schal be god to hym: & he schal be

and þe castelis of seyntis & þe louyd ate/
and fier cam doun of god fro heuene: &
denord hem / and þe deuel pat diseyued
hem: was sent in to þe poole of fier & of
bryngston / where bore þe best & false
profetes schule w turmentid day & nyte:
in to worldis of worldis a men / and þan
a greet white throne & on satyng on
it: fro whos fyt cerye flocde & heuene
& þe place is not founden of hem / and þ
saw deed men greet & smale stoundinge i
þe fyt of þe throne: & bokis weren ope
ned / & a booke ^{was} opened: whiche is
þe bok of lyf / and deed men weren deme
de of res þingis pat weren writen in þe bo
kis. after þe werkis of hem / and þe see þat
his dred men: pat weren in it / and deyr & hel
le zauen her deed men: pat weren in hem: &
it was demede of eche: after þe werkis of
hem / and helle & deyr weren sent in to a
pool of fier / þis is þe secunde deyr / and he
pat was not founden in þe bok of lyf wri
ten: was sent in to þe pool of fier.

ye twelue names of ye twelue apostles
3 of ye loure / and he pat spake wip me
had a goldū mesur of a reed: pat he sch
ulde mete ye atee / 3 ye zatis of it / 3 ye wal
and ye ate was sett in skware / and ye
lengre of it. is so meche. as myche as
is ye breede / and he maat ye atee wip
ye reed. bi furlongis twelue thousand
dis / and ye hize 3 ye lengre 3 breede of
it beu euene / and he maat ye wallis
of it. of an hundid 3 four 3 forty ci
bits: bi mesur of man pat is of an
gel / and ye bildyng of ye wal per of
was of stou iaspis / and ye atee it self
was cleen golde lik cleue glas / and ye
foundementis of ye wall of ye atee: we
ren ouered wip preuous stou / ye first
foundemente: iaspis / ye secunde. saphi
rus / ye thrid: caladonyus / ye fourte:
smaragdus / ye fyne: sardny / ye
sire: sarduis / ye seuenere: crisolithus /
ye eytze: berillus / ye nyne: topaius /
ye tenze: crisopallius / ye elenze: iacint

stone to me / but to ferdful men & vnbile
ful & cursid & uanquellers & fornyca
tors & to witchis & worschippers of i
dols & to al lycers: ye part of hem sh
al be in ye pool vrenyng wif fier &
lypston. yat is yat ye secunde dect &
con man of ye seuen auugelis hauryge
violis ful of ye seuen last veniances &
he spak wif me & seide / come you & i sh
al schewe to yee ye spouse ye wif of ye
lombe / & he took by in spuit: in to a gre
te hill & hys / and he schewed to me ye
holy cite wthin conyuge dou fro heue
ne of god: hauryge ye deerte of god / &
ye lxt of it lik a p:caous stou as ye
stou iaspis as cristal / & it had a walle
gret & hys: hauryge twelue zatis & in ye
zatis of it twelue auugelis: & ye names
writen in. yat ven ye names of twelue ly
uagis of ye soues of isrl fro ye east yre zatis
& fro ye souy. yre zatis. & fro ye uoy yre za
tis. & fro ye west yre zatis. and ye walle
of ye cite had twelue foundementis: & i he

lombe, in ye myddil of ye streete of it, &
on eche side of ye flood/ ye tre of lif vñ
gyuge for twelue frutis: zeldyuge his
fruyt vi eche mouere/ and ye leues
of ye tre: ven to helpe of folkis/ and
eche cursid ying schal nomore be, vt
ye lett of god & of ye lombe schulen be
in it/ and ye seruauntis of hy. schulen
serue to hym/ and vi schulen for his fa
re & his name in her forhedis/ and wzt
schal nomore be. & vi schulen nat ha
ue ned to ye lizt of lanterne: neif to
ye lizt of sunne/ for ye lord god schal list
ne hem/ and vi schulen veyne in to
wordis of wordis/ and he seide to me/
yese wordis ven moost feyful & trewe/
and ye lord god of spiritus of profens.
sent his anigel: to schewe to his ser
uauntis. what yingis it vilhonyr to be
doun scone/ and lo i come swiftly/ 23les
sid is he rat hepy ye wordis of ris pro
fecat of ris book/ and I am Icou: yit
herde & sey yese yingis/ and a stirward y^r

ye twelue: a mensuris / and twelue ja
tis ben twelue margarithis. In eche / and
eche jate was of eche margarithis / and
ye stichis of ye ate weren ^{cleus} gold: as of
glas ful schynnyng / 7 I say no temple
in it / for ye lord god almyghti 7 ye lombe
is temple of it / 7 ye ate hay uow ned
of lūme ney moone: yat ye schyue in
it: for ye decrete of god schal lize it:
7 ye lombe is ye lūterne of it / and fol
low schyden in ye lūt of it walke: 7
ye lūnyng of ye cerye: schyden by yuge
her glorie 7 onour in to it / 7 ye jate
of it schyden not be clohid by day / and
nyght schal not be yere / and ye schule
by yuge 7 glorie 7 onour of folow in
to it / ney: ony man defoulyd 7 do yuge
ab homination 7 lesyuge: schal entre
in to it / but ye yat ben writen: in ye
book of lūf and of ye lombe /

xxv
And he schewid to me a fload of
quik wate schynnyng as cristal:
comnyng fow of ye lect of god 7 of ye

te & hyu dany: & ye schynyuge morowe
sterre / & ye spyt & ye spousette: seie co
me you / & ye pat hely: seie come you /
& ye pat rysty come: & ye pat wole: ta
ke ye freely ye water of lyf / & y witnesse
to eche man: ye cryuge ye wordis of pro
fessac of yis book / if ony man schal put
to yese yngis & god schal put on hym
ye beiaunce writū in yis book / And if a
ny man do a weie of ye wordis of ye bok
of yis professac: god schal take a weie ye
part of hym. fro ye wolk of lyf & fro y
holy are. and fro yese yngis yat ben wri
tū in yis booke se: ye pat very wit
nesse of yese yngis & come soone amen
come you lord ihū / ye grace of oure lord
ihū crist: be wy you alle. Amen.

ihū crist be wy: Alle Amen
Alle Amen
Alle Amen

Johu Thozp

I had herd & seyn I felde don: to worldhpe
bifor ye fert of ye aungel yat schewid to
me yele yungis/ and he leid to me / so you
yat you do not / for I am seruaunt my
yere & of ye veyen profetis. & of you yat
kepen ye wordis of profetie of ris holic
reghisshipe you god / & he leid to me / Sig
ne uerif seel you not ye wordis of pro
fetic of ris wok / for ye tyme is ny; he
yat noyve: uoie he 3it / & he yat is in ful
ris wete foule 3it / and a iuste man: be
iustified 3it / & ye holy. be halowid 3it /
la I come soon & my miderwyf me: to
3eld to eche man after his werkis / I am
aphe & to ye first & ye last & bigynnyge
& ye ende. blesse ven yer yat wailchen
yer stoukis: yat ye power of hem be in
ye tree of lif. & make vizatis in to ye cur
for I am outforp hondis & widdis &
bnechatemer & manquellers & seruyge
to yolis & eche yat louey & makuy lesige
I am sent in y aungel to witnesse to
you yele rungis in churchis. I am ye wo

Wher þe faces shulle be voyded.
enþ langage shulle cece. enþ one
er shal be dystored for ætli the kno
wen and ætli the þfices. but wha
pat shal come yat is þfirt. þing
þ is of þu shal be avoided. Whan
þ was alitil child. þ spak as alitil
child. þ vnderstode as alitil child.
þ þougt as alitil child. But whan
þ was made man. þ avoided þo
þing þ was of alitil child. And the
seen wolde in an. vnderstouffe.
but þan face to face nolþ þ know
of þy. but þan þ shal knowe. as þ
am knowen and nolþ deuoil.
þer hope þ charite. þer the þ
þe most of þe. is charite.

In the name of our Lord Jesus Christ
I command you to be good and true
and to love your neighbor as yourself
and to keep the commandments of God
that you may abide in His love and
the love of His Father who sent Him
to the world that He should give life
eternal to as many as believe in Him
and do not love the world nor the things
of the world for the world is passing
away and the things of the world
but he who does the will of His Father
who sent Him abides in His love
forever and ever Amen

I H



Wher pfores shulle be voyded.
 eny langage shulle ceed. eny one
 or shal be dystored for any wikked
 men. and any be pfores. But what
 pat shal come pat is right. yung
 p is of pte shal be avoided. Whan
 y was a litle child. y spak as a litle
 child. y vnderstode as a litle child.
 y pouer as a litle child. But whan
 y was made man. y avoided yo
 yung p is of a litle child. And the
 seen wolbe in any vnderstodde
 but yam face to face. wolbe y knowl
 of pte. but yam yllal knowlbe. as y
 am knowen. and wolbe desolte
 few hope & charite. y es the pte
 be most of y es. is charite.

I am y president of the
 Council of the King of France
 the 20th day of the month of
 December. and do for the
 ad sepob magravit

I H



I f y speke wth tūges of men
 & of anget. & y haue not charite.
 y am made ad brasse sounding. or
 aymbal tynking. and if y at y
 haue yfow & knoūng. al myste
 reed. & al kyng. & if y haue al
 fow. so y y moue hilles fro the
 place. & y haue not charite y a
 nougt. and if y dothe al mid go
 me in to y meate of pore men.
 and if y breake my body. so y
 y breu. & if y haue n^o charite
 it dothe me noþing. charite
 y patience it is bound. charite
 enuyeth not. it doth not wythh
 it is n^o blotten. it is not conuouo.
 it doth not yfing. y^t beu hie
 otten it is not sturid to wraþe.
 it yerketh not much. it is not
 wythynesse. but it weth to the
 me to tūpe. it suffery al yng. it
 belouy al yng. it susteyneth
 al yng. charite falleth non don.

The master said in a loud
 and the mother of the
 Elizabeth and the will
 The lord hath given full of
 mata of the lord of the
 The lord hath given full of
 One of the lord of the
 he is a good man
 In the lord of the
 The lord hath given full of
 The lord hath given full of
 It is the lord of the
 Non pones me in

Take no thought
 So many and so good
 Good and of the lord
 The father is glad to have his
 Father's part in the lord of the
 The lord hath given full of
 The lord hath given full of
 The lord hath given full of
 The lord hath given full of
 The lord hath given full of

[Large decorative initial or signature]

Warrant of the lord of the
 The lord hath given full of

Carmina

Johannis Regiomontani Mathematici

Post mille expletos a parte virginis annos
 Et post quingentos rursus ab orbe datus
 Octogimus octavus mirabilis Annus
 Ingret: is secum tristia fata Trahat
 Si non hoc anno totus dissolvitur orbis
 Si non in nihilum terra frantumq; ruant
 Cuncta tamen mundi sursum ibunt atq; decorum
 Imperia et Luctus uniusq; grandis erit

This is the famous prophecy of the
 end of the world in 1588 made by
 Johann Kepler of Regensburg
 in mid 15th century. A translation can
 be found in Martinus's 'Defeat of the
 Spanish Armada' Cape 1959 page 100

G.G.

to read of the
 spot in ...

Handwritten scribbles and illegible text at the top of the page.

Main body of the page containing horizontal lines, likely representing a table or a list of entries.

Bottom section of the page, appearing mostly blank with some faint, illegible markings.



here begynney a prologe on ye pisse of idm

Wit
by myself
how
be my self

The lord is my portion

in
multitudine

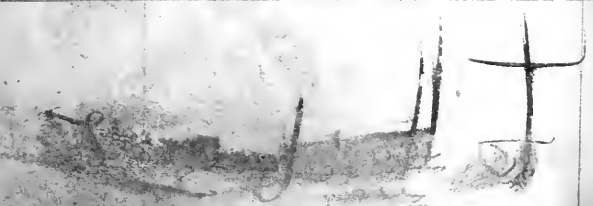
in
multitudine

In stabiles enim sunt res humane

Qui stat, videa ne cadat

in
multitudine

4 Si sciret non erat se tam go dno



Eight

Eight weeks bed

In the year in the year
years of the year the year
for of the whole medicine
Cornet's Post

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Quite perfect

Bought at Harmsworth Sale

16.1.1945 Lot 2034

New end papers and back repaired
by Sengarski & Sutcliffe Dec 1945

George Gordon

SIGNATURES:

fol. 11, 35, 58 Sir John Shaw 1st Mayor of London 1501 &
81, 91, 101. Nephew of Sir Edmund Shaw (see DNB)

to 20 William Lyngdon

to 52 Sir Thos. Venables & knighted in 1544

to 79 John Richardson

to 80 Humphrey Barre

to 90 John Hutton

to 105 John Thorp

to 106 John Smalwood & also John Hurleston
Archdeacon of Richmond

to 107 John Shawe, Priest of Sandbourne, Chichester

* Collet's father was Lord Mayor in 1486 & 1495

